

PLAYNDES
TO BE PROPONED
OF CATHOLIQVES TO
THE HERETIKES.

ix
2
36

By Richarde Bristovv,
*Priest and Doctor of
Diuinitie.*

Taken partely out of his late
Englishe booke of *Mortues to
the Catholike faithe*, par-
tely out of his inten-
ded Latine booke
of the same
matter.



Matth. 16.

*AEdificabo Ecclesiam meam: &
porta inferi non praualebunt
aduersus eam. I will builde vp
my Churche: and Hel-gates
shal not preuaile againste it.*

Mar. 13.

*Cælum & terra transibunt, verba autem
mea non transibunt. Heauen and earthe shal
passe: but my vvordes shal not passe.*

*Hic Libellus est Catholicus,
elegans, apprimè utilis, &
prælo dignus.*

*Ita testor Gulielmus Alanus,
S. Theol. Duaci Professor Regius.*

I
DEMAVNDES
TO BE PROPONED
VNTO AL HERETIKES.



Nderstandinge,
Gētle Reader, that
many are desirous
of my late boke of
*Motines to the Cas-
tholike faithe*, vwho
notvvithstandinge can not come
thereby, partely bycause there
vvere but fevv printed, partely
bycause a greate parte of those
fevv fel into the Heretikes handes,
God so ordaininge it *in testimoniū* Mar. 13.
illis, for a vvitnesse vnto them: and b. 9.
not minded to reparaire the Printe,
althoughe of some desired: I thou-
ghte good, for some satisfaction of
the forsaide, and for further pro-
pagation of the Truthe, to the sal-
uatiō of my deare deceaued Coun-

2 DEMAUNDES

treymen, to set out this litle Pásset. VVhiche albe it to some may for the quantitie seme but a trifle, yet vvhosoeuervvil vouchesafe to peruse it, shal finde it (I truste) ful of mooste iuste and vveightie cōsideratiōs to beleue the catholikes, of this tyme also, and not the Heretikes.

The maner of it I haue conceaued by vvay of Demaundes to be made by Catholikes vnto the Heretikes, to confounde therevvith the obstinate, and to cōuerte them that be more tractable. And althouge in these Demaundes I vvill be very brieft, as onely to put the learned in minde of that they haue read or may reade, and to shew them how to vse it to profit bothe them selues and others: yet shal I touche the matter in euery one of them (by the grace of God) sufficiently for al sortes. But if any man desire a larger declaratiō of them; he shal in my late booke of *Motives* for

VNTO AL HERETIKES. 3

for moſte of them finde ynoughe;
and for al of them muche more in
my Latine boke, vvhiche I minde
vvithe Goddes healpe to make, as
ſone as I can conueniently, of the
ſame matter, and that ſomevvhat
of another ſorte, and in another
order, thē I did before in Engliſhe,
vvhiche by theſe Demaundes may
partely be coniectured. Beſeechin-
ge moſte humbly the deceauers, if
they ſhal clearely ſee in their con-
ſciences that they can not replie to
theſe Demaundes, that then they
vvil for Chriſtes ſake vouchſafe to
be good to their ovvne ſoules, and
to ſpare the ſeely people.

The firſte demaunde.

Colla-

FIrſte thē in the name of God let
it be demaūded of the ſaide de-
ceauers, or of any other Heretike,
and ſpecially of thē that vvil ſeme
to be learned, vvwhether they haue
not read or hearde of *Collatio Cartba*

*rioCar
thagē-
neſis.*

A 3

ginenſis.

An Dom.
414. but
the Dona-
tistes Schif-
me began-
ne an. 311

ginensis. The Conference or disputa-
tion made at Carthage in Afri-
ke, almoste twelue hundred yea-
res agoe, betvvne S. Augustine
(on the one syde) and his felovves
the other Catholike Bishops of
that Countrey; and on the other
syde, the Bishops of the Donati-
stes, vvho vvere Heretikes, like-
vvise of that Countrey. VVhiche
disputation beinge than presentely
taken vvorde for vvorde of di-
uerse svvifte Notaries, vvvas after-
vvarde more briefly vvritten by
S. Augustine him selfe, and is at
this day to be sene in the seuenthe
Tome of his vvorkes, in his booke
called *Breivculus Collationis*, An *Ab-
ridgemente of the Conference*.

If they knowv of the saide Cō-
ference, let them then be asked,
vvwhether the Question there be-
tvvene the Catholikes and the Do-
natistes, vvwere not the same that is
nowv betvvne the Catholikes,
and

VNTO AL HERETIKES. 5

and the Protestātes vvithe al other
 Heretikes of this tyme: to vvit,
whiche of vs haue the Church of
Christe, whether vve, or they. And
 bycause these Heretikes cal earne-
 stely for plaine Scripture, and ma-
 ke as though they vvoulde yeal-
 de moste gladly therevnto: let thē
 say, vvwhether those Catholikes did
 not bringe for their Church very
 many moste plaine testimonies of
 holy Scripture: as is more orderly
 to be sene there in another boke of
 S. Augustines, named *De vnitāte*
Ecclesie, Of the Churches vnitie.
 VWhether S. Augustine (I say) and
 those other Catholikes did not
 there moste manifestely and mo-
 ste mightily out of the Scriptures
 proue a visibie Church, beginnin-
 ge visibly at Hierusalem, and la-
 stinge visibly not onely vnto their
 tyme, but also vnto our tyme, and
 euen so continually to the vvorl-
 des ende. And, vvwhether suche a

Scripture.

Luc. 24. 3.

47.

1. Cor. 1. 6.

8.

1. Cor. 1. 1. 3.

1. Cor. 1. 1. 1.

A 4 Chur-

Churche make not as muche againste the Protestantes, and al other Heretikes, as againste the Donatistes; and as muche for vs that be Catholikes now, and for suche as shalbe Catholikes at any tyme to the vvorldes ende, as for S. Augustine and the other Catholikes of that tyme: bycause neither the Protestantes, nor no other Heretikes, no more then the Donatistes, haue so lasted, or euer shal so laste cōtinually; nor no other Compagnie of Christians, but onely ours.

Finally, if they vvil say, that S. Augustine and his felovves there did not, nor coule not out of the Scriptures proue sufficientlye suche a Churche, let thē bedemaūded vvether they dare take parte vvithē the Donatistes againste those Catholikes; and vvwhether they vvil, or be able to ansvvere their Scriptures, for and in behalfe of those Heretikes. At leastē vvise: bycause they
talke

VNTO AL HERETIKES. 7

talke so muche of Scripture, and of
onely Scripture; vvhether they be
able, al the packe of thē (as S. Augu-
stine likewise there requireth of
the Donatistes) to alleage for their
ovvne Church, or Churches, so
much as one plaine texte of Scri-
pture (as he there alleageth for our
Church, in maner aforesaide, very
many, and veriplaine shewving also
there, that it cā not erre) vvhether
they cā bringe vs (I say) in so vvei-
ghtie a matter, as vvhervpō depē-
dethe al our controuersie, any one
plaine sayinge of Holy Scripture, to
proue that Christes Church begi-
ninge visibly at Hierusalē, shoulde
so cōtinue but a time, and thē after
vvarde shoulde vtterly eather pe-
rishe, or vanishe avway: and that,
many hūdred yeares after, one Lu-
ther in Saxonie, or one Caluine at
Geneua, or any other in any other
countrey, shoulde bringe it to life,
or to lighte againe

*Buil-
ding of
the
Chur-
che.*

The. Seconde demaunde.

VVHEREAS Christe and his Christians haue, besides Schismatiques and Heretikes, two other kindes of enemies, to wit, Paynims, and Iewes: and vvhetheras the aunciente vvriters haue made many goodly Bokes againste those enemies, either to confounde them, or to perswade them, *that Christe is God*; as it vvas then, in the firste beginninge of Christians, verry necessary for them so to doe: lette the learned Protestantes be likewise demaunded, vvhether those Christian vvriters in those Bokes haue not made, amongst others, this argumente, to proue that Christe is God: namely S. Chrysostome, bothe againste the Paynims, in his boke named, *Contra Gentiles demonstratio, quòd Christus sit Deus*, *A plaine demonstration againste the Gentiles, that Christe is God,*

Tom. 5.

VNTO AL HERETIKES. 9

God, and also againste the Iewes,
in the Seconde of his fyve Oratiōs
that he made againste them: That
Christe (I say) is God, bycause his
Churche, althoughe it had but a
small and poore beginninge, and
euen then very many, very migh-
tie, and very fierce enemies, yet
coule not, nor can not euer possi-
bly be suppressed: but contrary-
vvise, beinge in the beginninge as
it vv ere but one litle sparkle of fy-
re; and vvhole floudes, yea seas of
persecutions beinge poured out v-
pon it; yet coule it not be extin-
guished; but contrarivvise (I say)
partely hathe, and partely shal set
al the vvorlde on fire, firste or laste
bringinge al to Christe: accordinge
to Christes ovvne prædictiō, vvhi-
che he also dothe there alleage,
Ædificabo Ecclesiam meam, & Porta Matt. 16.
inferi non præualebunt aduersus eam. c. 18.
I vvil builde vp my Churche, and Hel-
gates shal not preuaile againste it.

Now let it be considered, whether this argumente doe holde, if it be true vvhiche they say, to vvitte, that the Church of Christe vvas not inuincible, but that it hath bene these many hundred yeares quite suppressed; yea and in Chrysostomes owne tyme no Church of Christe at all. For they know, if they graunte that the to haue bene the true Church, that they muste graunte also ours now to be the true Church, as being alone vvithe that. If then they vvil say, that this is not a good argumente, let the be further demaunded, whether they dare take parte also vvithe the very Iewes and Paynims againste the Christiās, yea and againste the Godhead of Christe him selfe; and whether they vvil goe about, or whether they be able (vvhiche the Iewes and Paynims vvere neuer able, nor neuer shal be able) to ansvvere this argumente.

VNTO AL HERETIKES. II

mente. And then againe, How they can for shame say, theirs to be the Church of Christe, and not rather a plaine Apostasie frō Christe, that muste nedes labour to answer the argumētes of Christian mē, vvhiche they haue made againste suche Infideles, to proue, that Christe is God. And therefore againe, vvhether it be not a sufficient Motiue for any Christiā mā, to be of our Church, vvhiche he so plainly seethe, and anone more plainly shal see, to stande vpo the very same argumētes against these Heretikes, vvhervpo the Diuinitie of Christe him selfe dothē stāde againste the Ievves and Paynims.

Finally let thē cōsider, vvhether it be not euidēte by this, that vwhen they talke so muche of Persecutiō, *Persecutiō.* to brige vs thereby into enuie, and thē selues into fauour, they doe not geue vvisemēe occasiō to markethat they cā not be the church of Chri

12 DEMANDS

July 22.

Sto W.

Persecution is not pardie a motiue of it selfe alone to beleue any. Othervise not onely one sorte, but al sortes shoulde be beleued, bycause al are persecuted, as them selues of late did burne certaine in Smithefielde. But Persecution is a Motiue after this sorte as S. Chrysostome here dothe handle it. to vvitte, that Christe muste be beleued to be God, bycause, accordinge to his ovvne sayinge, no Persecution coulde, or can ouerthrow his Church. vvhiche beinge once graunted, that the Church of Christe (I say) alvvaies standethe and continuethe, let the Heretikes say, vvwhether they had any cause to rise: and therefore if they be vvise, let them lay dovne againe, and returne to this Church, and saue their soules.

The

*The ij. demaunde.**Goin-
ge out.*

VWHEREAS it is manifestly
 vvritten in the holy Scriptu-
 re of the *Apostles Actes*, that the
 Church of Christ^a begane visi-^a *Act 2. 4*
 bly at Hierusalem, and visibly gro-^b *5. & 8. 4.*
 vvinge on, became at length also ^b *Act. 18.*
 visibly to Rome; VWhether the ^c *15.*
 Protestantes can shevv vs out of
 Scripture or storie, that the Roma-
 nes (vvithe vvhom, as it is manife-
 ste, vve agree in al pointes) vvho
 then vv ere in the Church, *vvente*
again e out of the Church, forsakinge
 at any time the cōmunion or com-
 panie of other Christians then li-
 uinge, and makinge a newv seuerall
 Church or cōpanie by them sel-
 ues asunder. So, as it is knowen
 them selues have done: beinge fir-
 ste of our company; and their Ca-
 ptaines, for the molte parte, also of
 our Mōkes and Fryars, as Luther,
 Oecolampadius, Hooper, Bale,
 vvithe

vvithe many others : and after-
vvarde breakinge from our com-
panie by disobedience , and con-
tempte of their ordinarie Supe-
riours:and so, seditiously settinge
vp these factiōs of theirs, that now
vve see. VWhether also they can
name vs any company , that euer
since the Apostles tyme so did, and
obstinately stooode in it , that vvas
not Schismatical.

As it is plaine, that they are *Gone
out*, so is it plaine (I say) that *vve ne-
uer vvente out*. vvhereof it folovve-
the sensibly , that as they be not
vvithin, so vve be stil vvithin. And
therfore let them be vrged , vvhat
they cā say to this, either for them-
selues, or againste vs. Or rather let
them, if they be vvise , geue ouer,
and quietly vvithout more a doe
come in.

The

*The iiij. demaunde.**After-
risinge*

VWHETHER they be able, to name any time, since the Apostles time, *when our Church firste arose*: Or (bycause they refuse not onely our companie, as Schismatikes, but also our Faith, as Heretikes, and also almoste al our Religion, as plaine Apostataes) whether they cá name any certaine Author and firste beginner of the peculiar Articles of our Faith and Religion, but Christe and his Apostles onely. Let them be vrged to name the Article, the tyme, and person. Sure it is, that they can name no suche.

But on the other side, it is euidente, that their companie or companies of late begane, the Author thereof is knowen, the time of his risinge not onely recorded in Histories, but also freshe in the elders memories, and very many
Articles

Articles of his Doctrine before vn-
 hearde of. Many suche compa-
 nies are noted in Histories, risin-
 ge so vvithe new Articles, after
 the beginnunge of the Church, as
 Nouatians, Sabellians, Arrians, Re-
 lagiās, and very many moe. Now
 for defense of their ovne doinge,
 let them loke amongette them al,
 and name vs some one of the, that
 notvwithstandinge this *their risinge*
aftervvarde, vvas not Schismatical,
 nor their Articles Heretical. Sure
 it is againe, that they can name no
 suche. And therefore is it euidente,
 bothe that vve be stil the true, and
 Primitiue or firste Christians; and
 also, that they be of a new false
 makinge, and not true Christians.

*Vvondered
 at.*

The v. demaunde.

VVHETHER at any time the
 Christian people vvondered
 at our Religion and Doctrine, or
 any pointe thereof, as then firste
 appea-

appearinge, and afore not hearde of: and vvhether the Pastors and Doctōrs of the Churchē then presently cōtrolled the same as new and diuerse frō the Doctrīne that vvas before. And vvhether that al Heresies vvere not so vvondred at, and so controlled at their firste appearinge. VVhether also that vvhiče seemed so strange to them that stōode in vnitie, vvhiče vvas so gaineſaide and resisted, in Bookes, Disputations, and Councils, by them that had the charge of the Churchē of Christe, vvere not alvvayes Heresie, and the Professors of it (if they vvere obstinate) alvvayes heretikes, vvithout exceptiō.

As our Doctrīne therfore, vvhiče euen from Christe and his Apostles is come quietly to our handes vvithout suche contradiction, is sure and Catholike: so, that of the Protestants and Puritās, vvhiče vvas streighte vvith the ſvvor
de of

de of Gods Churche sticked in Luther, and neuer since hath ceased to be by learned Catholike men
At Trete. cōfuted, and hath bene by a General Councel also examined and accursed, nor neuer shalbe able to get one day of quiet possessiō, but euer oppugned and assaulted, vntil it be quite againe dispatched, as al other Heresies haue bene before it: is moſte certainly vvithout al doubt Heretical.

*Name
 of Catholikes.*

The vi. demaunde.

VHENSOEVER there vvass suche Goinge out, and suche After-risinge of some, and suche vvonderinge at it of others: vvwhether alvvaies then, in talke and in Bokes, one sorte of Christiās vvwere not cōmonly called Catholikes, and vvvel knovvé by that name. And, vvwhether the saide Christians vvwere not alvvaies true Catholikes; and so at lēghte of al men cōfessed to be,

*Aug. con.
 op. Fund.
 ca. 4. C.
 de vera re.*

VNTO AL HERETIKES. 19

to be, vvhathsoeuer smoke for a
vvhile their enemies made again-
ste them, by puttinge other names
vpon them.

lig. ca. 7.
vvhich is
perfect.
Vand. l. 3.
fo. 34.

And novv at this time of their
Goinge out, and newv risinge, let
them say, vvhose name that is, ours
or theirs. For exáple: At Parise ve-
ry lately a yonge Gentlemá of our
nation, called M. Culpeper, lyinge
on his deathe bedde: the nighte be-
fore he dyed, there came vnto him
a Countreymá of ours, as he saide
vpō a message. And beinge there-
vpō admitted vnto him by thē that
vvwere aboute him prayinge for
him and teachinge him howv to
dye; after that he had done his Ma-
sters commédations, by and by he
broke out, and saide vnto him in
these very vvordes: *O M. Culpeper,*
In any case renouce the Catholike faiz-
the. Novv, vvho heareth this, and
knowveth not, vvhath faithe that
good felovv meáte? as his selfe also
vvoulde

would not so haue spoken, but
that he knew wel ynoughe, the
searme to be neither strange, nor
ambiguous, nor obscure. Or,
whether shoulde I also not be vn-
derstoode, if I shoulde tell further,
how the Gentleman dyed catho-
likely, notwithstandinge. and, that a
litle before his deathe he saide, as
in an agonie, to a Catholike, lear-
ned, holy man, his leader and di-
recter in soule matters, that stoode
then by his bedde side: *O, tell me, I
pray you, am I in the righte way?*
And he assuringe him that he was:
That is wel, quoth he: *And wil you
goe withe me?* The saide Catholike
affirminge, that he would: *That
is wel*, quoth he againe. and so lay
stil a while. And anone againe he
saith: *But tel me, I pray you, am I ri-
ghte?* And he againe withe good
wordes assuringe him: *That is
wel*, saith the Gentleman againe:
and wil you goe withe me? The after
his

VNTO AL HERETIKES. 21

his ansvvere, a litle silence againe:

A vvithe very cheareful countenance the Gentleman saithe: O, nowv I see my selfe, that I am righte. Beholde, my good Angel bathe moste gloriously appeared vnto me, and shee-
 vved me the dore open for me, that I may euen nowv enter in. But you (quoth he to the Good man, vvithe vvhom he talked) may not yet come.

And so lyinge a vvhile longer vvithe a smilinge countenance, gaue vp his happy ghoste: Dyinge, I say, a Catholike. By vvhiche name here, I aske the Protestantes, vvhether they knowv not vvhat I meane. As likevvise in al other boke vvvritten nowv a daies, vvhen they happen commonly vpon that name, vvhether they or any body els stagger at it, as not knowvinge, vvhether vve or they be meante thereby.

*He dyed
 Jul. 24.*

The

Name
of He-
reti-
kes.

The vij. demaunde.

302. li. 7.
ca. 4.
Iren. li. 3.
ca. 15.

LIKEWISE, vvwhether they that haue bene of Christian men, at any tyme since Heresies first arose, commonly called Heretikes, and plainly knowven by that name, haue not alvvaies bene Heretikes also in dede, and so euer in the end of al men cōfessed to be. Let them

runne ouer the Ecclesiastical Histories, and VVritinges of the Fathers, and bringe vs some exceptiō.

And let them say vvithal, at this time, vvwhose name that is, ours or theirs. As in Bokes vvritten novv a daies; vpon vvho that name runneth, and that so roundly, that the Reader (I vvarrāt you) vvho-foeuer he be, neuer stickethe at the matter, but knowveth vvell of vvhom he readeth, to vvitte, of them, and not of vs.

The

*The viij. demaunde.**Name
of Pro
testants*

VVHETHER out of al this time since Christes Ascension, they can bring vs any, that in respecte of the doctrine, vvhiche they did professe, or in respecte of the seuerall Cōpanie, vvithe vvhiche onely they did communicate, had a new name, made of some mans name, or otherwise takē vp; vvhetherby they commonly tearmed them selues, and in the vvorlde generally vvere tearmed, and immediately knowven thereby: but (if they vvere obstinate) they vvere euer Heretikes, or Schismatikes. as, Arriās, Pelagiās, Donatistes, &c.

*Hier. con.
Lucif.
Aug. de
util. cred.
c. 7.
Chrys. be.
33. in A-
da.
Ire li. 1. ca.
20. last.
li. 4. c. 30.
Opt. li. 3.*

Againe, at this tyme, vvhiche of vs haue suche new names. as, vvhose names these be, Protestants, Puritans, Precisians, Vnspotted brethern, Felovves of loue, Superilluminates, Porklinges: Lutherās, Calvinistes, Anabaptistes, vvithe

B many

*Fran-
ciscan-
es.*

many suche moe. And further let them be asked, vvwhether they can auouche their common slander, that amongest vs also there are suche names, as Dominicans, Franciscanes, Iesuities, vvith the suche other names of our Religious. Let them tel vs then, vvhat seuerall Articles of Faithe, or vvhat seuerall communion those Religious haue: and briefely, vvwhether it be not euident, that they, and vve that are not Monkes, be bothe of one faith, and bothe of one communion, that is to say, bothe frequentinge the same churches, and the same Sacramentes. And as for name of Papistes, let the shevv, that it vvas euer hearde of before Luther. Sure it is, that it vvas not: and therfore can it not be the name of vs, vvho (by their ovvne confession) vvhere many hundred yeares before Luther vvas bor-

Papistes.

ne; and not al that vvhile vvith-
 out a name : but then , and novv ,
 and euer named Catholikes , al-
 though it pleased Luther to nic-
 kenname vs Papiſtes : as other He- *Aug. de*
 retikes afore also nickenamed the *util. cred.*
 true Catholikes , our forefathers , *c. 7. & 10.*
 callinge them Homouſians , Cæ- *6. Ser. con.*
 ſarians , and ſuche like. Let them tel *Ar. &*
 you this also : vvhy they do not *Col. 3. diei*
 tearme vs by ſome one Popes na- *nu. 2. Ba-*
 me , as Gregorians of Gregorie *ſil. ep. 72.*
 that novv is , or Leonians of Leo
 that vvas vvhen Luther began , or
 in like maner of ſome one or o-
 ther. ſo as vve tearme them of Lu-
 ther Lutherans , of Caluine Calui-
 niſtes ; and others , Arrians of Ar-
 rius , Pelagians of Pelagius , &c.
 VVhy (I ſay) do not they like vv-
 ſe tearme vs by the name of ſome
 one Pope , but generally Papi-
 ſtes of Pope , vvhereas there ha-
 ue bene Popes alvvayes ſince the
 Apoſtles time ? VVhat is the
 B 2 cauſe

cause of this difference in our dealinge: Let them (if their vvisdomes can) geue me any other cause, but onely this vvhiche vitterly cōdemnethe them, and plainly cleareth vs: That, vvhetheras vve haue truely to charge them, and al other Heretikes, vvith the folovvinge some one man that yvas a nev्व master, and a deuiser of some nev्व doctrine: they haue not so to charge vs vvith the any one Pope at al, bycause the Popes doctrines that vve do folovv them in, vvere not at any time nev्वly deuised by them, but receaued of the Apostles, and so keapte continually of them al euen vnto this day. And therfore Luther hauinge nothings to charge vs vvith in this forsaide maner, inuēted this general tearme of Papistes, manifestly againste him selfe, beinge rightly scanned, as the vvise do see.

The

*The ix. demaunde.**Conuer
sion of*

VWHEREAS Christe did say,
that ^a Al Nations shoulde be
conuerted from their Paganisme,
and be taughte, and heare his Gos-
pel preached vnto the: and vwhereas^b his Apostles beganne moste
gloriously to do the same: let the
Protestantes be asked, vwho they a-
re, that did, and doe accomlishe
the same: vwhether they euer con-
uerted any Nation from Paganis-
me to be Christian; and not rather
do onely auerte Christiās from the
faith of Christ, so as al other He-
retikes haue done before them.
And on the other side, vwhether
they knowv not, howv^c euen at this
presente our Church fillethe very
many and moste ample Nations of
the easste and vveasste India vvithe
the Gospel, and knowvledge of
Christe. And, vwhether they do
not confesse them selues, that like-

*Hea-**then**Na-**tions.**a Io. 10. c.**16.**Mat. 28.**d. 19.**b Mar. 16**d. 20.**Rom. 10.**d. 18.*

vviſe al the other Nations, vvhiche haue bene conuerted vvithin theſe thouſand yeares, vvhiche are very many, vvhere conuerted by our Church. Then, of other Nations afore conuerted, let them be vvrged to name any one, either cōuerted by them, or not conuerted by vs, but by ſome other Church, and to ſome other Goſpel, or ſome other Chriſte.

Finally let them peruſe al Hiſtories, and reporte truely, vvwhether they do not al note, thoſe Nations, then to haue bene conuerted vnto Chriſt, vvhen they vvhere conuerted vnto our Religion: and if any but vve chaunced to haue to doe vvith the conuerſion of certaine, that their conuerſion vvas neuer accompted righte and good, vntil they vvhere amended by vs, and (namely) vnited to the See of Rome. And therfore let them be asked, vvwhether vve be not, or vvho

VNTO AL HERETIKES. 29
 els be Christes vvitnesses *vsque ad*
ultimum terræ, euen to the farthest *ad. i. l. 8*
 ende of the earthe.

The x. demaunde. *Miracles.*

VWHEREAS againe a Christe
 confirmed his ovvne prea- *a Io. 10.*
 chinge to the Ievves by vvorkin- *g. 37. &*
 ge of Miracles; and sendinge his *12. f. 37.*
 Apostles vvithe their Successors to *c. 15. d.*
 cōuerte al other Natiōs, promised *24. & 28.*
 and fortolde, that ^b he vvoulde *g. 30. 31.*
 cōfirme their Preachinge likevvise *b Mar. 16*
 vvithe Miracles; as also the Gospel *c. 17.*
 saith ^c that he did: VVe aske the *Io. 14. b. 12*
 Protestātes, vvwhether they know *c Mar. 16.*
 not by Histories, that at the cōuer- *d. 20.*
 sion novv of the Indes, and afo-
 re also at the conuersion of those
 other Nations by our Church,
 greate Miracles are, and euer-
 more vvwere vvroughte by our
 Preachers. And, vvwhether it fo-
 lov not therevpon, that our Prea-
 chers are they, vvhom Christe sen-
 te out, and vvithe vvhom Christe

18. 11. b.

17. 15.

1. 9. c. 12.

vvorkethe : and that their preaching is true, as Christes preaching was true, and his Apostles preaching true: and that our Nations therefore be vvell conuerted, as S. Peter, S. Barnabee, and S. Paule doe proue thereby (I say, by Miracles) that the firste Gentiles vv ere vvell conuerted by them.

And besides the firste Conuersion of Nations ; vv whether they reade not in moſte approued Authors, that aftervvard also almoſte continually in euery Natiō of our Church moſte vndoubted Miracles be and haue bene vvroughte: innumerable Holy men and vve mē of our Church approued and honored by God vvith that giſte, as S. Bernard, S. Frauncis, S. Dominike, &c. and very many articles and pointes of our Doctrīne also in particuler ſo confirmed, as the B. Sacramente, the Signe of the Crosse, Relikes, &c. In ſo much that

VNTO AL HERETIKES. 31

that the auntyete Christians vvri-
tinge againste the Ievves and Pay-
nims *for the Godhed of Christe*, do fir-
ste shew, that the miracles of Chri-
ste him selfe and his Apostles vvere
vvroughte to set vp a visibie Chur-
che, that shoulde cōtinue for euer
(vvhereof it folovveth, that al
Heretikes doe rise in vaine:) And
secōdly they do by suche Miracles
of the Church, as I haue saide dai-
ly to be seene, proue vnto those in-
fideles the Miracles of Christe and
his Apostles, recorded in the holy
Scripture, vvliche those Infideles
did denie, bycause they did not see
them. Let the Protestantes ther-
fore be asked, vvwhether they dare
ioyne herein also vvith the Inf-
deles againste the Christians, and
answere for them, that the argu-
mente is not good, bycause these
Miracles of the Crosse, and of Re-
likes, and suche like, are not Mira-
cles, but illusions. And then, vvhen

Aug. de
Ciu. Dei.
lib. 22. ca.
5.8. Et de
util. cred.
cap. 14. 15.
16. Et Ret.
li. 1. ca. 14.
Chrys. to. 5
con. Gent.
de vita
Babyl. col.
885.

B 5 they

they shal by and by heare the Infideles say euen so also of Christes and his Apostles Miracles, let vs see a Goddes name, howv vvisely the Protestantes vvil reply, and shewv them a plaine difference betvvene Christes Miracles, and our Miracles. Or rather shal vve not see them hereby not onely confirme the Infideles in their incredulitie, but also prepare vveke Christians to infidelitie, yea and thē selues also readie to geue ouer therevnto: as in our Countrey (God healpe) vvho see the not?

*Englā
de.*

The xi. demaunde.

*S. Bedes
serie.*

ANd here namely of our ovvne Countrey a fevv questiōs: vvwhether it be not plaine by the Historie of Venerable Bede our Countreymā, and other Authors, that our Englishe Nation a thousande yeares agoe, in S. Gregories tyme,

VNTO AL HERETIKES. 33

tyme, vvas conuerted ^a by men of ^{a li. 1. ca. 23.}
 our Catholike Romane Church;
 and conuerted to al pointes of our
 Catholike Romane Faithe, as ^b ^{b li. 1. ca. 26.}
 Masse, ^c Purgatorie, ^d Saintes, &c. ^{c li. 3. ca. 14. 24.}
 And, that our saide conuersion
 vvas confirmed then ^e by vyon- ^{d li. 1. c. 32}
 derful Miracles. ^{e li. 1. c. 26}
li. 2. c. 2.

And if this be not ynoughe;
 VWhereas the Britons or VVel-
 she men ^f vvere conuerted befo- ^{f li. 1. ca. 4}
 re vs more then foure hundred
 yeares, aboue fourtiene hundred
 yeares agoe, in S. Eleutherius ty-
 me: vvhether they vvere con-
 uerted by S. Eleutherius to one ^{li. 1. c. 7. 3.}
 Faithe; and vve Englishe men ^{15. 18.}
 by S. Gregorie to another Fai-
 the. Or, vvhether ^g the greates- ^{g li. 2. c. 2.}
 ste pointe, vvherein the Bishops
 of VVales differed from our A-
 postles, vvere not *aboute the Son-*
day vpon vvhiche Easter shoulde be
 keapte. vvhiche the Protestantes
 pardie (althouge ignoratly and fal

fely) make to be no greate matter. And, vvwhether in that pointe also, and in any other of lesse vveighte, vvherein they did differ, the truthe vvwere not (euen by the Protestantes ovvne confession) on our Apostles side, and not vpō the VVelshe mens side.

Novv for them to departe from this Faithe so longe continuinge, so confirmed, so aunciente, so close to the Apostles tyme, and therefore (as also bycause it came from Rome) sensibly Apostolical; hauinge also the plaine diuine testimonie

Tf. 71. b. of so many Scriptures as amongst
10. c. 96. the Conuersion of Nations speake
a. 1. expresly of Ilandes : let them say,
Esa. 41. 4. vvwhat moued them. vvwhat mira-
1. 5. c. 42 cles did Luther vvorke? vvwhat Mi-
a. 4. c. 49 racles did Caluine vvorke, or any
a. 1. c. other of their nevv masters, and
60. 1. 5. b. false Apostles? yea vvwhat other
9. thinge caried avvay our Couñtrei
Soph. 2. c. into this Apostasie, but onely Sin-
11. ne, as

VNTO AL HERETIKES. 35

ne, as al the vvorlde knowveth?
and the same also daily so fillinge it
vvithe al kinde of sinne and vvick-
kednes, that there muste nedes fo-
lovv of it Destruction bothe tem-
poral and eternal.

The xij. demaunde.

Visions.

VV HETHER they knowv
not, that bothe in a our Cou-
trei, and also in al other Christian
Nations, innumerable Holy Per-
sons of our communion, and very
many pointes of our Doctrine, ha-
ue bene by God from heaven ap-
proued vvithe moste vndoubted
visions, and them also very often
sensible: as for ensample, ^bThe Re-
likes of S. Geruasius and Protasius
reveled at Millaine to S. Ambrose
him selfe; vvithe infinite moe of li-
ke sorte. And vvwhether it be not
evidente ^c in the Scriptures, that
God vsed the same meanes to co-
mende vnto vs Christe him selfe,

a Bed.
Hist. l. 2. c. 6. 12.

b Amb.
S r. 91.
Aug. de
vnt. ec. s.
16.
Taulin.
ep. 12. ad
Seuer.
c Io. 1. c. 33
Act. 2. c.
17. & 22.
b. 6.
2. Cor. 12.
a. 1.

and his Apostles, and their Doctrine. And therefore vvwhether it be not likevvise euidente, that vvvhiles they scoffe at al Visions, they prepare the vvvorlde hereby also to scoffe at Christe him selfe.

Finally aske them, VVhy, vvwhen they are disposed to scoffe at Visions, they go to certaine obscure vvritinges, and pike out of them that seemethe for their purpose. vvwhy are they asfearde to doe so vvvithe the forsaide Visiō of S. Ambrose, and innumerable other suche like, mooste famous and mooste certaine, vvvhiche make no lesse againste them, and no lesse for vs, thē those others that they accompte to be vncertaine.

*Honour
of Crof
ses.*

The xiiij. demaunde.

VVHETHER they haue not read in aunciente Christian Bokes made againste the Paynims,

VNTO AL HERETIKES. 37

nims, also this argumente, to proue
that Christe is God: Bycause althou-
 ghe a Galovv tree, and euery o-
 ther instrumente of Execution, be
 accõpted a vile and vnhonorable
 thinge; and of al, a Crosse vvas ac- Deut. 21.
d. 23. ✓
Gal. 3. 6.
13.
 compted moſte vile, and moſte ac-
 cursed: yet Christe hathe ſet his
 Holy Crosse in ſuche highe honor
 and eſtimation, that Emperours
 and Emperesses, Kinges and Que-
 nes, and al other, mē and vvemē. do
 not onely thinke them ſelues hap-
 py, if they can get neuer ſo litle a
 piece of it, puttinge it moſte ho-
 norably in ſiluer and golde, and
 ſo hanginge it about their neckes;
 but also make very greate accom-
 pte of the onely Signes thereof,
 ſettinge it euē in their Regal Crou-
 nes, and daily printige it in the mo-
 ſte noble and moſte notable par-
 te of their bodies, euē in their for-
 headdes. In ſo muche that S. Chry-
 ſoſtome ſaith boldely therupon:
Vellena

Chrys. to. 5
con. Gent.
quod Chri-
stus sit
Deus, Col.
1033.

*Vellem audire à Pagano, &c. I would
de faine learne of a Paynim, how it
is that the Signe of so cursed a death
is so muche desired of al men, but o-
nely because greate is the powver of
him that was crucified. Aske the
vnsigned Heretikes, vvhat they cá
answere here for the vnsigned
Paynim: yea vvwhether they be not
ashamed and vveary of that Reli-
giõ, that cá not be defended vvith-
out partetakinge vvithe the Pai-
nims againste the Christians, nor
vvithout answeringe the argu-
mentes of Christes ovne Diuini-
tie: vvhicke yet they are not able
to doe. And let Christian people
remember, that Christians haue e-
uer vsed to crosse them selues; and
that therfore these vncrossed Pro-
testantes, vnlike and repugnante
to Christian men of al tymes, stan-
de poste alone. And then let them
further consider, vvhither so de-
serte a vvay is like to cary them, if
they*

they returne not the soner to the
common Christian vway.

The xiiij demaunde. Ver-

A G A I N E, vvhether they haue *the of*
not read in suche Bokes, not *Cros-*
onely (as I haue novv saide) the *ses.*
Honor of the holy Crosse, and the
very Signes of it; but also, and mu-
che more, the vvonderful povver *Chryf. ibi-*
and miraculous vertue of the sa- *dem.*
me, bothe (I say) of Christes moste *Enf. de*
holy Crosse, and also of the very *laud. Con-*
Signes thereof, taken and vsed in *stant. pag.*
argument, to proue vnto the Pai- *365. 366.*
nims, *that Christe is God.* As, by cau- *367.*
se the same dryvethe avway Di- *Lact. l. 4. c.*
uelles out of Idolles, and out of *27.*
mens bodies, and healeth al disea-
ses, and raise the also many times
the very dead them selues. Let
them shevv the Painims the, how
this argumēte also may be answe-
red, if they can. Or rather let the
forsake that Religion, that so ioy-
nethe

nerhe vvithe the Paynims again-
ste Chritte; and returne to Chri-
stian men, and stande vvithe them
for Chritte.

*Honor
of Sain-
tes.*

*Chrys. ibi-
dem.*

Aug. ep.

42. & in

ps. 44.

Theod. de

Cur. Grac.

ass. li. 8.

a Chrys.

ib. col.

3033.

The xv demaunde.

V VHEETHER they reade not
likevvise in suche boke, al-
so this argumente to proue vnto
the Paynims, *that Chritte is God:*
Bycause he hathe set his holy Ser-
uauntes in so highe honor, that
the very higheste, as Kinges and
Emperours, and al others, do pray
vnto them, and runne to their ve-
ry Graues and Relikes, and thin-
ke the selues happy, if vvhen they
be dead, a they may be buried, not
onely bye their Bodies, but also
nighe to their Chapelles. Let
them therfore here againe healpe
the Paynims, if they can. Or rather
let al true Christians loke to them
selues, and desye bothe the Pay-
nims, and them.

The

*The xvi. demaunde.**Ver-
tue of
Sain-
tes.**Chrys.to. 3
con. Gent.
de vita S.
Babylæ.
Theod. i.
ibidem.
Aug. de
Ciu.li. 22.
c. 9.*

A G A I N E , vvwhether they rea-
de not in fuche Bokes, not o-
nely (as I haue novv faide) the
Honor of Saintes , and of their
Relikes, but also, and muche mo-
re, the miraculous povver of bo-
the, of Saintes (I say) and of their
very Relikes, vsed in argumente,
to proue vnto the Paynims , *that*
Christe is God: As, bycause they de-
stroy Idolles, that is to say, the ve-
ry Goddes of Paynims, they yet
beinge but the Seruantes of Christ
our God ; and bycause they ex-
pell diuelles also out of mens bo-
dies, and heale al diseases, and
raise many times the dead ; and
also mightely and very benefi-
cially do amende corrupte maners
of men, and inflame them vvith
deuotion tovvardes God. Let
the Protestantes here once againe
healpe the Paynims, if they can.

Orra-

Or rather let them at lenghte lea-
 ve that Religion, by vvhiche they
 haue so filled our Countrey vvi-
 the Painims, and Atheistes, bycau-
 se(as al men may see) it standethe
 so openly againste so many moſte
 certaine groundes and argumen-
 tes of Chriſtes ovvne Diuinitie.

*Exor-
 cizin-
 ge of
 Diuel-
 les.*

The xvij. demaunde.

*a Luc.9.a
 1. & 10.
 e.19. & 11
 e. 20.
 Mar.16.d
 17.
 b Iuſtin.
 ſont. Try-
 phon.
 Tertul. in
 Apolog.
 & Ad
 Scapulā.
 Cyp.aduer.
 Demetriā.*

YE T once againe: VVhether
 they reade not in ſuche Bo-
 kes, alſo this Motiue proponed
 (accordinge to the ^a Gospell) by
 moſte auncient Chriſtian ^b vvri-
 ters to the Painims : That their I-
 dolles vv ere not Goddes, but *that*
Chriſte is God ; bycauſe Chriſtian
 men haue amongſt them an ordi-
 narie Povver, geuē by Chriſte, to
 adiure Diuelles, yea and the ſame
 Diuelles that vv ere the Painims
 Goddes : and vv ithe mervailous
 authoritie to encreaſe vpon them
 infinite tormentes, vntil by ſuche

con.

VNTO AL HERETIKES. 43

constraunte they bothe confesse
their names, vvihe other thinges
that they be asked, and also finally
departe out of the bodies vvhich
they had possessed. The practise
vvhereof any man that list, may
see also at this day in our Chur-
che: as my selfe, and many others
of our Countrey men haue seene.
and in al ages the like practise of
our Church (as the learned Pro-
testants do knowv) is recorded in
Hittories: as the Diuel neuer ceas-
sethe thus vexinge of men, so the
Church neuer ceassing to vse
this povver of hers against him for
suche as seke vnto her.

Novv let the Protestants that
resiste this Church, be asked,
vvhat they can ansvvere to this
Motiue, in behalfe of the Painims,
and of the Diuelles them selues.
vvwhether they dare say, or can
shew, that the argumente proue-
the not the Idolles vanitie, and
Chri-

*Et, De va-
nitate Ido-
lorum.
Arnob.
con. Gentes.
Lactan. li.
2. ca. 16.*

44 DEMAVNDES

Christes Diuinitie, or that in olde tyme it did, but novv dothe not. and vwhat difference they can geue vs betvvene the Churches Exorcismes then, and novv. Or rather let them humbly cōfesse their faulte, that in dravvinge mē avvay from this Church, they have dravvē them from their vndoubted sauegarde, and so leaste them desolate and opē to the Diuelles inuasiō: vvorkinge thereby for the Diuelles kingedō so manifestely, that his raigninge in their countreis, people, and propre persons is moſte euidente and notorious: vvhicke our Exorcistes vvould (if they mighte be suffered) geue them to see in many of them selues no lesse, then to Demetrian the Procōsul of Afrike (vvho yet thoughte him selfe for vvitte and tongue, againste Christ in defense of his Diuelles, a passinge orator) to vvhom it vvere good for
the

e Cyp. de
vanit. te
Idolorum,
nu. 4.
Con. Cart.
4. ca. 7.
Taulin.
in Natali
4. S. Fels-
ca.

VNTO AL HERETIKES. 45

the New Preachers to consider deeply vvhhat S. Cyprian vvritethe: O (saith he) *that thou vvouldst hear* Cyp. ad Demet. nu. 6.
re, and see them, vvhen of vs they be
adiured, and tormented vvith the spiri-
tual vvhippes, and by tormentes of
vvordes caste out of bodies by the poss-
essed, &c. Veni, & cognosce vera esse
que dicimus, Come, and see by expe-
rience, that vve say true. &c. Aut si vos
lueris & tibi credere; de te ipso loques-
tur, audiēte te, qui nūc tuū peccātus obses-
dit, Or if thou vvilt beleue thy selfe
also; out of thy selte shal he speake, in
thine owne hearige, that hathenow
possessed thy harte.

The xviij. demaunde. De-

VVHETHER they see not by *stroy-*
 this that I haue saide, that as *inge of*
 it is our Church, vvhiche hath *Idola-*
 conuerted, and dothe conuerte al *trie.*
 Nations vnto Christe, so it is our
 Church, that hath destroyed,
 and dothe destroy Idolatrie.

Or let

Or let them say, vvhether that be the our Nation, and al other Nations novv of Christédome, vvere not before their Christeninge, vvorshippers of Idolles, as of Iupiter, Mars, Venus, &c. And, vvwhether that vpon their Christeninge by vs, they haue not bene so fully turned from those Idolles, that the Multitude hathe forgotten their very names also. And therfore, vvwhether it be any other Church but ours, that fulfilleth those

Zac. 13. a.
1.

Scriptures, vvhiche foretolde of the destroyinge and forgettinge of Idolles, ouer al the vvorld.

Chrys. de
8. Babyla.

And vvwhether aunciét stories and other vvriters do not reporte, the same oftentimes to haue bene done by our holy Images, Signes of the Crosse, Relikes of Saintes, and moste blessed Sacramente of the Altare. And therfore againe, vvwhether Protestantes in callinge moste blasphemously these pointes of our

of our Religion, Idolatrie, vvhiche
 (I say) haue destroyed, and do de-
 stroye, and do destroy Idolles, be
 not as blinde as he that saithe,
 vyhite is blacke; or rather as per-
 uerse, as he that saithe; *Good is* Isa. 5. c. 20
badde.

The xix. demaunde. Kin-

VWHEREAS the Holy Scri^{ges.}
 pture speaketh muche of
 the Conuersion of ^a Kinges at ^a *Is. 49. b.*
 lengthe, and namely of the ^b Ro. ^{7. f. 23.}
 mane Emperours, thoughe firste ^b *Is. 60. c.*
 moste cruel persecutors of the ^{14. b. 11.}
 Christians: aske the Protestantes,
 firste, vvhether this doe not argue
 cleane againste them, that, vvhether
 as they say the Church and Fai-
 the of Christe did sone beginne to
 perishe and vanishe quite away,
 that cleane contrarie to them (I
 say) euen then, to vvith, certaine
 hundred yeares after the begin-
 ning it encreased muche, and flo-
 C rished

rished a greate deale more, cat-
 chinge then holde also of those
 mightie Povvers, before, her Per-
 secutors, and by their healpe, in
 very shorte time, destroyinge I-
 dolles, and buildinge Churches,
 and spreadinge it selfe ouer al the
 vvorlde. Secondly aske them,
 vvwhether any one of those Empe-
 rours vvwere cōuerted to their Re-
 ligion: or, vvwhether suche of thē as
 vvwere to be cōmended (for some,
 and they vvvel knovven, fel after-
 vvvarde to be Heretikes, thoughte
 not Protestāts.) But of thē, I say,
 that vvwere moſte Christiā and mo-
 ſte Catholike, as Cōſtātinus, Theo-
 doſi⁹, &c. aske the Protestāts vvhe-
 ther they are not moſte plainly re-
 ported to haue bene of our Reli-
 giō, as ^cRūninge to Relikes, pray-
 inge to Saintes, prayinge for the
 dead, ^dsubmittinge them selues to
 the Churche, and generally in al
 other pointes, so to be gathered by
 their

^c Aug.

ep. 42.

Enf. de vi.

Conſtan.

l. 3. c. 1. li.

4. ca. 58.

71.

^d Theod.

Hiſt. l. 5.

ca. 17.

VNTO AL HERETIKES. 49

their Lawes, and specially by the time vvhhen they liued, vvhiche time the Heretikes do so plainly see to haue bene ours, that they are faine to say, that Christes Church did faile before that time. Thirdly vve aske the els, vvhether they vvil (for trial of the truthe) get vs leave to appeare vvith the the before the Quenes highnes, and bothe of vs to ioyne, vvith the her Maicstie, in that Religiō, vvhiche shalbe clearly proued to haue bene the Religiō of those Emperours: not onely of so many Kinges and Quenes at home her noble Progenitors, but of those very Emperours (I say) vvwhose religion and cōuersiō vvas so lōge c afore more plainly foretolde and promised in the Scripture: and there, most specially the Religion euen of those, vvhom the greate Orator of VVodstocke namely commended of late vnto her Highnes, to

c 1sa. 60.
c. 14. b. 11.

d Theod. vvit, d Theodosius, Valentinianus,
li. 5. ca. 36. and Pulcheria the virgine and
Soc. li. 7. Emperesse.
ca. 21. 46.
Soz. li. 9.
ca. 1. 2.

The xx. demaunde.

*In al
perse-
cutiōs.*

*Comforte
for Catho-
likes in
England.*

BYcause the Romane Empe-
rours firste vvere persecutors;
and Protestantes haue talked mu-
che of Persecutiō, as thoughe vve
vsed them so as those Tyrantes v-
sed the firste Christians: to the en-
de that the truthe may be plaine-
ly knowven, aske them, vvwhether
they vvilbe contente to trie this
controuersie of Religion, vvhiche
is betvvene vs, by the Religion of
those aunciēt Martyrs, and others
then in Persecution, as S. Irence, S.
Cyprian, S. Laurence, and suche
others as vve reade of in the Ec-
clesiastical Histories, vvhere they
vvrite of those Persecutions. That
very sensibly the true Religion of
Christe: and yet, I vvarrant you,
the learned Protestātes, that haue
read

Eus. Hist.
l. 4. c. 14.
l. 6. c. 4. 9.
35.
l. 8. c. 2. 17
Cyp. ep. 5.
34. 37. 37.
66.

VNTO AL HERETIKES. 51

read and seene al, vvil neuer be cō-
tēte to be tryed by it. they know
to vvell, that it vvas not theirs. O-
ther vvise aske them, vvhat it mea-
nethe, that they and vve be so cō-
trarie in settinge out the Lyues of
Martyrs: their Foxe (for example)
beinge moste occupied about their
new founde Martyrs of this our
age: and our Surius (besides many
others) beinge altogeather occu-
pied aboute the Lyues of olde
Saintes, suche as haue bene euen
from the Churches beginninge.
Reade their liues, and you vvil
not mervaile neither at Foxe on
the one syde, nor at Surius on the
other syde.

And not onely in the sundry
Persecutions of the Heathen: but
aske them likewise of the sundry
Persecutiōs of diuerse Heretikes;
as in the Persecution of the Ariās
in Afrike a litle after S. Augustines
deathe, vvwhether the Catholikes

vvhom those Heretikes did persecute, vvere not of the same Religion, as vve vvhom these Heretikes do persecute: S. Victor (vwho then liued vvith them) vvritinge that the Arian Kinge Hunericus

a *viñ. de*

Persec.

Vand. li. 2

fol. 12.

b *fol. 19.*

permitted the Catholikes *a Missas agere* to say Masse in certaine churches; and aftervvard charged thō

b contra interdictum Missas egisse to haue saide Masse in other churches that they vvere forbidden: vvritinge also, that afore him the Arian Kinge Gensericus did forbid them al

c *lib. x. fol.*

3.

c neque vsquam orandi aut immolandi concedebatur locus, Neither any place vvas permitted vs to pray or to Sacrifice: And that therevpon *ceperunt Sacerdotes, qualiter poterant, & vbi poterant, ablatis Ecclesijs, Diuina Mysteria celebrare*, The Priestes begāne vvhen their churches vvere taken from them, to celebrate the Diuine Mysteries, as they mighte, and vvhere they coulde: so as they

are

are faine to do novv also in England: S. Augustine himselfe bein-
ge to those Priestes^d felovv bothe ^{d fol. 2.}
in Persecutiō and also in Religiō.

The xxi. demaunde. Churches.

VVHETHER they vvilbe
contente to be tryed by the
Religion of those firste Christian
churches, or temples, and chapel-
les, ^a that in the forsaide Persecu-
tions vvere by the Pagane Empe-
rours ouerthrowvê. Or, ^b by tho-
se churches, that vvere after vvare
de by the Emperours, specially
vvhen they vvere cōuerted, buil-
ded vp againe. Or, by the chur-
ches that are novv ouer al Chri-
stendome to be scene, beinge ^c the
moste liuely and moste principal
Monumentes of Christianitie.

And vvhereas the Churches
novv beare plaine vvitnesse to our
Religion, bothe in their fashion,
and in their furniture, as that
they be builded, a lengthe into

^a Euf.
Hist. li. 7.
c. 24. li. 8.
^c 1.
^b Euf. li.
8. c. 28. li.
9. c. 8. 9. li.
10. c. 2. 3.
4. Et de
vita Cōst.
li. 1. c. 40.
li. 3. c. 45.
^c 3.
Bed. Hist.
li. 5. c. 12.
18.

^c Bed. li. 3.
c. 2.
Chryst. 5.
con. Gent.
quod Chri-
stus sit
Deus, col.

the Easte, and the chiefeſte alſo in forme of a Croſſe; and furniſhed wvith the Chauncels, Altares, Croſſes and other images, wvith the holy Relikes, wvith the Chalices and other holy veſſel, and wvith the holy veſtmentes, &c. aſke the Proteſtants, wvhat they reade of the auncient and firſte churches, wvwhether they alſo vv ere not ſo builded, and ſo furniſhed, yea, wvwhether very many of theſe that are novv to be ſcene, are not of the very firſte and moſte aunciente. Or, wvhen the churches begane to be chaunged and altered from the firſte to a cleane contrarie forme and furniture.

As for example in our ovvne Countrey, wvwhether of late yeares

^e Bed. l. 2. they vv ere chaunged from ^c thoſe of our firſte conuerſion. Or, ^{s. 3. 14. 16.}
^{l. 3. c. 2. 7.} wvwhether thoſe of our firſte conuerſion did differ from ^d the former of the Britōs or vv elſhemen. ^d Bed. l. 1. ^{s. 6. 8. 26.}
^{l. 2. c. 5.}

Or,

VNTO AL HERETIKES. 55

Or, vvwhether of bothe, Englishe
(I say) and Britanne, there are not
yet some to be seene : and they,
and others as vvell in that Iland, as
in al the reste of Christendome, so
like and vniforme, that neither
the Heretikes can pointe out so
much as one that vvvas of their
Religion, and the Catholikes may
see (gby their vniformitie, I say) that
they haue bene, and be al of g the
Apostles Religion and tradition.
And therfore put the Heretikes in
minde of their hainous Sacrilege,
partely in pullinge dovne so ma-
ny of these churches, partely in v-
surpinge the reste, and the Liuin-
ges of al, beinge the possessions of
Christe, and Dovvries of his one-
ly Catholike churche, and no one
of them al builded by Protestants,
nor for Protestants, nor for their
vvemen and children.

g Aug. ep.
118. ca. 1.
de Bap.
l. 4. c. 24.

*Serui-
ce.*

The xxij. demaunde.

VVHETHER they vvillbe tryed by the Prayers that vv ere faide, or Seruice that vv as done in the forsaide churches, either before they vv ere throvven dovvne by the Tyrantes, or after they vv ere reedified by the Christiá Emperours, or any time since then.

Let them say, vvhat they reade therof likevvise in al Antiquitie; vv whether they reade not expresse-ly that alvvayes there vv as in them

a Cyp. ep.

66.

Eus. de vi-

ta Const.

l. 4. c. 56.

71.

Aug. de

Cura pro

mort. in fi-

ne.

b Aug.

con. Iul.

l. 6. c. 8 l. 2.

de nup. c.

17. 18. 29

^a Prayinge for the dead, and Prayinge vnto Saintes; and in administration of the Sacraméte of Baptisme, those very ^b Ceremonies vv hiche vve novv vse, and vv hiche they haue laide avvay, as Exorcisme, Exufflatiō, Inunctiō, Cōsecration of the Fonte vv ithe Crosse of the vv ater, &c. And, vv whether they reade at any time, vv hen Masse did firste come into the

VNTO AL HERETIKES. 57

the Churches: yea, vvwhether they
 finde not expressely, as al vvvaies Al-
 tares, chalices, and Priestes, so al-
 vvvaies Masse and Sacrifice, ^{c. 77. ep.} euen
 for the dead also, vvvhiche they ^{c. 6.}
 mosste abhorre; vvvithe the vvwhole ^{Aug. Con}
 substâce of the mosste holy Canō, ^{fes. l. 9. ca.}
 vvvhiche they haue presumed to ^{12. 14.}
 lay avvay, not consideringe that
 euidently it came of the Apostles,
 no heretike beinge able to bringe
 forthe any other origin of any pie
 ce of the saide substance thereof.
 Finally, vvwhether in al the Masse
 or other Seruice of our Church
 (the vvvhiche Catholikes mosste
 vvworthily doe admire) they finde
 any piece, (althouge it vvvere after
 vvvarde broughte in) cōtrarie to the
 olde faithe. and therefore, vvwhat cau
 se they haue to finde faulte vvvithe
 that, more, thē vvvithe *Gloria Patri,*
Te Deum, Quicumque vult, Gloria in
excelsis, and very many moe su-
 che, after vvvarde (I say) broughte
 in, and

in, and yet reteined now by them
selues also; beinge al nothings els
but godly exercises and daily prea-
chinges of the Faithe that the A-
postles taughte, Heretikes impu-
gned, and the Church hath al-
waies keapte.

Apes. The xxij. demaunde.

VVHETHER they haue in
their Seruice, or any vwhere
els, any thinge to be commended,
but they haue, like Apes, taken it
of vs by imitation: as may be sene
in their Communion-boke, com-
paringe it vvithe our Masse-boke,
in their spiritual Courtes, Visita-
tions, Conuocations, Councels,
Excommunications, Burninge of
Heretikes, Deprivations, Degrada-
tions, &c. And therfore aske
them, how that can be the true
Church, vvhiche so muste, and so
dothe imitate; or that the false
Church vvhiche so is imitated,
and

VNTO AL HIRETIKES. 59
and so vvorthy to be imitated.

The xxiiij demaunde. Priest

VV HETHER they be con-
tent to trye Religion by the
Priesthoode, that not onely these
later hundreds of yeares, but also
from the beginninge, hath serued
in the forsaide Churches of Chri-
stendome. As, vvwhether S. Hiero-
me, S. Augustine, S. Cyprian, S. I-
renae, or any other, vvwere made
Bishop or Prieste by a Kinge or
Quene; and not by Bishops and
Priestes. Or, vvwhether it be not ex-
pressely vvritten in many a places
of the Nevv Testamente, that Bi-
shops and Priestes should be, and
also vvwere made by Bishops and
Priestes.

And as the moste aunciète Prie-
stes of Christendome vvwere made
by suche, so againe, vvwhether they
vvwere not made ^b to offer Sacrifi-
ce, yea also ^c for the dead. and,

C 7

vvhe-

hoode.

a 1. Tim.

4. d. 14. &

5. d. 22.

Tit. 1. b. 5

b Hier. l.

14. in E-

zec. 45.

Paulin. ep.

4. ad A-

mand.

c Cyp. ep.

66.

Aug. Con-

fess. l. 9. c.

14.

vvwhether therefore there vvwere
 not besides Priestes, and Dea-
 cons, vvvhiche they seme to re-
 teine: (euen in the firste Chur-
 ches, I say) also ^dSubdeacons,
^dAcolytes, ^dExorcistes, ^dLectors,
 and ^dOstiarij or Dore keepers, al
 vvvhiche they haue plainly laide
 avvay. VVwhether these orders
 vvwere not, I say, ^ein respecte of
 a Sacrifice; and therevpon so di-
 stinguished, that althoughe they
 mighte al be vvwithin the Chaücel
 (vvvhiche the Lay people, vvwere he
 the Kinge or Emperour, ^fmighte
 not) yet some of the mighte ^gnot
 come at the Altare, others mighte:
 and there, ^hsome able to do lesse,
 others able to do more. Let them
 say, vvwhether they finde not al this
 in Antiquitie. yea, and that it vvvas
 the so obserued, muche more strai-
 ghtely, then vve obserue it novv.
 and therefore, vvheras our obser-
 uation plainly shevveth, that
 vve be.

^dEnsl. 6.
 6. 35.

^eCyp. ep.
 66.

^fTheod. l.
 5. c. 17.
 Soz. l. 7. c.
 24.

^gDion.
 Ec. Hier.
 c. 3. p. 2. c.
 ep. 8. ad
 Demoph.
 h Hier. in
 Exec. 45.
 48.

VNTO AL HERETIKES. 61

vve beleue a Sacrifice, and also
 vvhom vve beleue to be there sa-
 crificed, so, vvhether the more ob-
 seruation of the same in Antiqui-
 tie be not a plainer demōstration,
 that they also then beleued the sa-
 me. And vvhether this be not
 so euidente, that they also, to pro-
 ue *Christe to be God*, i objected this *Sacri-*
 their Priestthoode and Sacrifice to *fice.*
 the Ievves and Painims, shevvin *i Euf. de*
 ge vnto them, that vvhereas then *land. (ōst.*
 bothe in Hierusalem, and in al Na. *pag. 384.*
 tions, bothe the Iudaical, and al *(yp. Test.*
 so Pagane Sacrifices had geuen, *1. 1. c. 16.*
 and daily did geue place to this *(chryf. 10. 8*
 Sacrifice, that the same (I say) vvas *con. Iud.*
 euen so promised and foretolde *or. 2. co.*
 by the i prophetes of the Olde te- *942.*
 stament. *1 Mal. 2.*
6. 11.

And therfore aske them againe,
 vvhether by al this it be not euidē-
 te, that they haue chāged the Priest-
 hood of the Nevv Testamēte: by-
 cause they are made by the Price:
 and

and bycause they are not made for the Altare, or to offer Sacrifice. As it is also euidente, onely by this that they goe aboute to change the name of Priestes. For as the Apostles bringinge into the vvorld a newv Order, changed the olde names of the Ievves and Gentiles, to vvitte, *Pontifex* and *Sacerdos* (for vvhicche vve haue no Englishe) and saide for them, *Episcopus* and *Presbyter*, vvherof are deriued our Englishe names, *Bisshop* and *Prieste*: so, vvho seethe not, that the Heretikes chāginge againe those Apostolike names into *Superintendent* and *Elder*, do manifestly bevvray thē selues, that they haue also changed the Apostolike Order: And that vve vvho are founde to haue stil retained the Apostolike names, haue therefore neuer gone about to change the Apostolike Order? In so muche, that vvhereas vve (as they knowv)

accom-

VNTO AL HERETIKES. 63

accōpte their Orders, no Orders:
yet they accepte our Orders for
true Ordres, and hauinge bene
Ordered by vs, seeke not to be re-
ordered, as may be noted in Par-
ker, Grindal, Sandes, Horne, and
many moe that are Priestes of the
Catholike makinge.

And herevpon may al men no-
te, howv it is, that vwhereas afore-
time *Heresies* haue troubled the
vvorlde vnder the name of Chri-
stians, these men haue brought in
not so properly an Heresie, but
(as it may rather be called) an *A-*
postasie, from almoste al the Lavv
of Christe. For as S. Paul saythe, v- *Heb. 7. 12.*
pon the changinge of *Sacerdotium*,
that is to say Ordres (or Priesthoo-
de) there muste nedes folovv chā-
ginge of the Lavv. bycause the
Lavv runnethe so muche vpō the
Priestes; as is to be noted bothe in
Moyse Iudaical Lavv, and also in
our Catholike Christian Lavv.
vvhiche

vvhiche one thinge I vvoulde to God, they vvoulde quietly, sadly and vvithe the feare of God consider: that they (I say) goe aboute to doe againste Christe and his Law, as muche almoste, as the Turke, if he shoulde come, vvoulde do; and, vvhere he comethe, dothe.

Mon.

The xxv. demaunde.

kes.

Enf. Hist.

l. 2. c. 15.

16.

Ser. l. 1. c.

1. 12. 13.

14. l. 3. c.

12. 13. 15.

l. 6. c. 15.

17. 28.

Aug. de

moribus

ec. cat. c. 38

de vni

Ec. c. 14.

2 Enf. d:

laud. Cōst.

7. 385.

VVHETHER they be content, that the matter be tryed betvvene vs, by the Religiō of the Mōkes, Nunnes, Ermites, Anchorets, and other suche persons in state of perfection, that vvere in those firste times of the Church of Christe. Yea, vvwhether it be not a plaine confoundinge of thē, and their doinges, to heare, that then also, as euer sithēs, there vv ere suche persons in the Church of Christe. specially, to see, that a Christiā vvriters haue againste the Paines

nims

VNTO AL HERETIKES. 65

nims made of them, for their streight life and greate nūbers, an argumēt to proue Christes diuinitie.

The xxvi. demaunde. Fa-

V V H E T H E R they vvilbe *thers.*
tryed by the Faithe and Religion, of the Aunciente Fathers.
Or, vvhether euer any refused to be so tryed, but onely Heretikes.
Or, vvhether the Fathers Faithe and Religiō, vvere not the Faithe, and Religion of al the Church in their seuerall times. Or, vvhether the Fathers vvere not al of one Faithe, of one Church, and of one Religion. Or, vvhether these (besides many moe) be not good causes for Christian men to beleue the Fathers. in so muche, that the Protētāts them selues thinke it good and necessarie, to make a shevv of the Fathers in their bookes and Sermōs, vnto the people.

But yet let thē say in cōscience,
vvhether

vvhether they vvere not al of our Church, and of our Religion. Or els, vvhhy do they put vs to defende their authoritie? vvhhy do they in vvritinge and speakinge (as moſte men knowv) ſo derogate from their credite? yea let the ſay, vvhether they vvere not al Biſhops or Priettes of our Churches makinge (vvhiche I touched a litle before) and many of them alſo Monkes, as ^a S. Baſile, S. Gregorie Nazianzene, ^b S. Hierome, ^c S. Auguſtine, ^d S. Gregorie of Rome, ^e S. Paulinus, and many others. And theſe, and al the reſte (I ſay) of one Religion, and therfore no one of them al of the Proteſtants Religion: and therfore againe, the Church at no time of the Proteſtantes religion.

The xxvij. demaunde.

*Coun-
cels.*

VVHETHER they knowv not, that their Religiō hath bene

^a *Sor. l. 6.
c. 15.*

<sup>Ruf. l. 2. c.
28.</sup>

^b *Hier.*

<sup>proa. l. 4. in
Iere.</sup>

^c *Aug.
ep. 89. 7. 4.*

<sup>Ec. con. Pe
til. l. 3. c.</sup>

<sup>40.
d</sup> *Greg.*

<sup>Dial. l. 4. c.
55.</sup>

^e *Paul.
ep. 7. ad
Sen.*

bene of late examined diligently, and finally condemned, and Ours confirmed in the General Council of Trente. And, vvwhether euer any refused to yealde to a General Council, but onely Heretikes. And, vvwhether they can geue any iuste cause, vvwhy mé shoulde beleue, that in olde tyme General Councils mighte vvith the authoritie define and determine of Faithe and Religiō, and this Coūcel mighte not.

Yea, vvwhether not onely this, but also any other General council, vvwere euer holden by Protestantes, or for Protestantes: and not al, as vvvel as this, by men of our Church, and for our Church: as by Bishops that vvwere made after our maner aforesaide, many of them beinge also Monkes, and al of the same Religiō vvith the Monkes: hauinge there also their Deacons, and Subdeacons, and Acoly-

Acolytes, &c. vvaiteinge vpon the: and no one of them euer that married, or thoughte it laful to mary, after that he vvas made a Bishop. Besides many other pointes of their Doctrine also, that may for vs againste the Protestants be noted in the Actes of those Councils. Finally, if euer any suche council vvere for them, let them tel vs, vvhy they vvrite and speake so muche againste al Coũcels, compellinge vs to defend their authoritie. And yet let them say, vvwhether al other Catholike Bishops, and al the Church, vvere not, at the seuerall times, of the Councils Religiõ: and al those Councils of one Religion: and therfore the Church neuer of the Protestants Religion.

The

The xxviij. demaunde. See A-

VVHETHER they confesse *posto-
like.*
not, that vve at this time do
beleue, and cōmunicate vvithe the
See Apostolike of the Church of
Rome. VVhether Catholikes did
not alvvaies so doe. VVhether e-
uer any refused obstinately so to
doe, but onely Schismatikes and *Opt. li. 2.
fol. 15.
Vist. de
perf. Vand.
l. 2. fo. 20.
Aug. con.
ep. Fund.
c. 4.*
Heretikes. VVhether the holy
Fathers by their so doinge, did not
use to cōfounde al Heretikes, and
to shevv thereby, that they did be-
leue and cōmunicate vvithe S. Pe-
ter and S. Paule. A vvay, as moste
easy, so cōtinually moste sure and
certaine, to auoyde al error.

The xxix. demaunde. Tradi-

VVHETHER they vvilbe tried *tions.*
by traditions moste certai-
ne, that haue bene alvvaies in the
church of Christe. Yea, vvhether
it be not a plaine overthrowinge
of al

of al their buildinge, onely to heare, that there haue bene alwayes suche Traditions in the Church of Christe. Or let the say, whether they finde not in moste approved Antiquitie suche Traditions. Or, whether they finde any suche Tradition makinge for the; and not al for vs. Or, whether euer any denied obstinately al Tradition, cryinge in euery thinge for Onely Scripture, but onely Heretikes.

*Chrys.
Hom. 69.
ad pop.
Ant.
Cyp. ep. 63
Aug. ep.
118. c. 6.*

Their *The xxx. demaunde.*

o vne **V** WHETHER they vvilbe
Do- tryed by their o vne Do-
ctors. ctors, and Felovves, as by Luther,
Caluine, &c. And whether they
Libel, in knowv not, that Luther hathe
Zuing. an. vvritten many Bokes ful bitterly
3545. againste them, and condemned
them to Hel, bycause they be Sa-
cramentaries, denyinge the real
presence of Christes Body in the
blessed

VNTO AL HERETIKES. 71

bleſſed Sacramente. And that Caluine likeviſe callethe it a blaſ- *In Amos*
phemie, to geue to the Kinge (and 7.
much more to a Quene) the
Headſhip or Primacie of the Chur-
che of Englande. And therefore aſ-
ke them, vvithe vvhath conſcience,
yea and vvithe vvhath face they
can ſay theirs to be the true chur-
che, vvhiche compellethe men ſo
to blaſpheme, and that vvithe bo-
ke. othe: their ſelovv-Puritanes at
home alſo abhorringe it. That I
ſpeake not of many other pointes
alſo of their Doctrine, cōdemned
by their ovvne ſelovves, as they
knowv them ſelues, and vvhofoe-
uer els that readethe their Bokes.

The xxxi. demaunde. Vni-

VV HETHER they knowv *uerſa-*
not, that the Auncient Fa- *litie*,
thers haue taughte vs in ſuche a *Vin. Iyr.*
doubtful time of Hereſie as this *con. omnes*
is, to trie out the trueth by Vni- *Her. c. 3. 4*
D *uerſa-* *38. 41.*

NOTE

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of al their buildinge, onely to heare, that there haue bene alwayes suche Traditions in the Church of Christe. Or let the say, whether they finde not in moste approved Antiquitie suche Traditions. Or, whether they finde any suche Tradition makinge for the; and not al for vs. Or, whether euer any denied obstinately al Tradition, cryinge in euery thinge for Onely Scripture, but onely Heretikes.

*Chrys.
Hom. 69.
ad pop.
Ant.
Cyp. ep. 63
Aug. ep.
118. c. 6.*

Their The xxx. demaunde.

o vne **V** WHETHER they vvilbe
Do- tryed by their o vne Do-
cters. ctors, and Felovves, as by Luther, Caluine, &c. And whether they know not, that Luther hathe vwritten many Bokes ful bitterly againste them, and condemned them to Hel, bycause they be Sacramentaries, denyinge the real presence of Christes Body in the blessed

*Libel, in
Zuing. an.
1545.*

VNTO AL HERETIKES. 71

blesſed Sacramente. And that Caluine likeviſe callethe it a blaſ- *In Amos*
phemie, to geue to the Kinge (and 7.
much more to a Quene) the
Headſhip or Primacie of the Chur-
che of Englande. And therfore aſ-
ke them, vvithe vvhath conſcience,
yea and vvithe vvhath face they
can ſay theirs to be the true chur-
che, vvhiche compellethe men ſo
to blaſpheme, and that vvithe bo-
ke. othe: their ſelovv-Puritanes at
home alſo abhorringe it. That I
ſpeake not of many other pointes
alſo of their Doctrine, cōdemned
by their ovvne ſelovves, as they
knowv them ſelues, and vvhofoe-
uer els that readethe their Bokes.

The xxxi. demaunde. Vni-

VVHETHER they knowv *uerſa-*
not, that the Auncient Fa- *litie.*
thers haue taughte vs in ſuche a *Vin. Lyr.*
doubtful time of Hereſie as this *con. omnes*
is, to trie out the truthe by Vni- *Her. c. 3. 4*
D *uerſa-* *38. 41.*

Opt. l. 2. f.
23.
Bed. Hist.
B. 3. c. 16.

versalitie : and that they meane thereby ; if at any time vve see a piece of Christédome diuide it selfe from the vvhole , that vve follow then the vvhole (the Vniuersalitie, I say, of the Church in our ovvne time) and not the piece. Aske the Protestantes novv, if this had bene done in Luthers time , vvhom shoulde Christian mé haue folovved, Luther, or the Pope. And if the Pope then, novv also the Pope pardie ; Gregorie the thirtiêthe that novv is, agreinge in al (as they knowv) vvith the Leo the tenth that vvas then. Aske them finally , vvwhether they singe not therfore againste them selues in *Te Deum*, vvhen they say, *Te per orbem terrarum sancta confitetur Ecclesia*, vvhiche is to say, that The faithe or confession of the Vniuersal Church, that is the true confession.

The

*The xxxij. demaunde.**Anti-
quitie.*

VV HETHER they know
not, that the same Fathers
haue taughte vs, for tryinge out
of Truthe, to loke likevvise vnto
Antiquitie: and that, as by Vniuer.
salitie they meane our ovvne ti-
me, so by Antiquitie they meane
the time that vvas before our
ovvne time: teachinge vs therfore
by this; if in our ovvne time any
Nouitie do raigne, and that per-
happes vniuersally, that then vve
haue respecte to the former time,
before suche Nouitie did arise.
Aske the Protestants then, vvhe-
ther they be content so to doe:
And, vvwhether three score yeares
agoe, before Luther arose, Christe-
dome vv ere of their Religiō: yea,
vvwhether it vv ere not of our Reli-
gion, bothe then, and many hun-
dred yeares afore; and that, by
their ovvne confession.

D a The

Cōsent The xxxij. demaunde.

*Vin. Lyr. e.
3. 4. 8. 10.
11. 38. 41.
Bed. Hist.
L. 3. c. 25.*

VVHETHER the same Fathers haue not taughte vs to trie out Truthe by Consent also. And, vvhether they meane not thereby, that supposinge bothe the Vniuersalitie of our ovvne time vvere corrupte, and also the Antiquitie of former time vwere at variaunce, vve shoulde then haue an eie to Cōsent in Antiquitie. As, if there had bene of olde some one Father, or some one Prouincial Councel for the Protestāts (as yet, there vvas not) to see then, vvhether there vwere not some General Councel againste them. Aske them novv, vvhether that, before Luther vvas borne, there vwere not many General councels, yea al General counceles againste them; and yet neither any Prouincial councel, nor so muche as any one Father for them, nor for any

VNTO AL HERETIKES. 75
any one thinge that they holde a-
gainste vs.

The xxxiiij. demaunde. *Autho*

VVHETHER the Church *ritie.*
of Christe did not euermore
take her selfe to be of Authoritie
irrefragable, and to beare her selfe,
as necessarie and vworthy to be be-
leued vpon her onely vvord: and
therfore, no man to controll her a *1. Aug. Ep.*
Sentence or Iudgement, no man *156.*
to misdoubte her *b. Aug.*
Practise, *Ep. 118. c. 8.*
And, vvwhether S. Augustine haue *Ep. 106.*
not vvrittē a boke thervpō, vvhi-
che he callethe *De vtilitate credēdi,*
Of the vtilitie of beleuinge the Chur-
che in al thinges: shewvinge, howv
profitable, howv necessary, and
howv sure a vvay that is, for the
findinge out of true Religiō. And,
vvwhether the Manichees then, as
the Protestants novv, founde not
faulte vvithethat vvay. And vvhe-
ther, the true Christians, not vvith-

D 3 standin-

c Chryf.
con. Gent.
de S. Bab.
col. 882.
884. Et
con. Iud.
or. 2. col.
928.
Ruf. Hist.
l. 1. c. 3.

De vt. cre.
c. 14

standinge, did not for al that holde the againts those and al other Heretikes vpon the Churches Authoritie: yea and callege it also vnto the Iewes and Painims, to proue *that Christe is God*, and that the Holy Scriptures, vvith the Miracles and al other thinges in them contained, be true: bycause (I say) the Church or companie of the Christians so saiethe and so beleueth. And, vvwhether S. Augustine, and that by true reason, dothe not inferre therevpon, that, seinge vve beleue Christe and the Scriptures bycause of the Church, vve muste therefore beleue the Church in al other thinges also, vvhatsoever it saithe againts the Heretikes.

And, vvwhether this Authoritie do not therefore argue, that the Church can neuer erre: And, vvwhether neuer erringe do not argue, that it can neuer perishe. And ther-

VNTO AL HERETIKES. 77

therfore againe, vvhether it do
not novv also vvel and vvorthily
claime the same Authoritie. Yea
vvwhether the Protestantes them
selues haue not receaued many
thinges, as Christe him selfe, and
the Scriptures them selues, &c. v-
pon our Churches credite; the
Churche (I say) that novv is.
Aske them then, hovv they can
possibly be the Churche, vvho
vvillingly doe renounce the clai-
me of suche Authoritie, and doe
by their doinge confesse it to be
in the companie of their Aduer-
saries. Finally bidde the de-
ceaued consider this vvel, that
they haue no sorte or num-
ber of men amongst them, vvhom
they may trulte in al thinges;
vvithe vvhom, and in vvwhose
steppes they may venture to vval-
ke the vvay of Faithe and Re-
ligion tovvardes saluation:

None of al the Sectes in our

D 4 Coun-

Countrey, nor in al the vvorld so happy, none so secure; and therefore no Church amongst them. bycause (I say) they opely renounce the claime of Authoritie, confessinge thereby that it is not of them, that the Creede saithe, *I beleeue the Church*: in so muche that they haue suffered of late an *Unlearned Christian* (as he is called) to sette out in Printe a vaine libel *against the Authoritie of the Church of God*, comparinge and opponinge vnto it *the Authoritie of the vvorde of God*, as though the vvorde of God and the Church of God vv ere one againste the other: it beinge yet so plainly vvritten, that as the Father saide of his Sonne, *Ipsū audite, Heare him*, so the Sonne saide of his Church, *Si Ecclesiam non audierit, sit tibi sicut Ethnicus & Publicanus*, *If he vvil not beare the Church, do thou vse him, as (the Ievves did) an Heathen*
and

Mat. 17.

Mat. 18.

VNTO AL HERETIKES. 79

and a Publican. And yet this fellow *trussethe so muche in his owne* *Trin. 17.*
folie, that he is bolde to prouoke
 al Catholikes to ansvvere his chil-
 dishnes, or els they muste be ac-
 compted (saith he) no lesse then
 very *Murderers*. It vvere good for
 him poore mā, that he had in him
 no more pride then learninge. My
 beste counsaile to him for his sal-
 uatiō is, that he reade humbly the-
 se Demaundes and loke vvhether
 any of his greate Masters vvil an-
 svvere them. And if after this his
 stomacke serue him still, let him set
 out his Libel more orderly vvith
 his name, and vvith the approbation
 of their Rabbins, and vvith the Pri-
 uilege, that vve labour not in vai-
 ne: and vvith the grace of God
 he shal quickly see it ansvvered,
 as vnnvorthy as it is.

D 5 The

*Vnitie**The xxxv. demaund.*

VVHETHER Vnitie proceede not of the saide Authoritie: And, Our Church therefore one forever, and not possible by any question or cōtrouersie to be desperately diuided vvithin it selfe. They on the other side, for lacke thereof, runninge every day into more and more diuision amongst them selues, and multiplyinge Sectes (as al men do see) vvithout holde or measure: not beinge able to alleage herein any excuse for them selues, vvhiche the Arrians, Donatistes, and other olde Heresies mighte not as vvell alleage for excuse of their diuisions: yea euē their ovvne doctrine beinge the very cause thereof; and they therefore guiltie of al these sectes: that doctrine, I say, vvher In they teache, that the Scriptures are so easye, and that therefore e-
 very

VNTO AL HERETIKES. 81

uery one may folovv his ovvne sense , yea and vaũte also that it is the sense of the Spirite him selfe.

And, vvwhether the Churches inseparable vnitie be not so sure an argumente of Truthe , that it is a moste iuste Motiue (by Christes ovvne sayinge) for the vvorlde to beleue in Christe: that no man mer-
vaile, seinge the infinite Sectes that be novv in Englande , that there be also so many incredulous that beleue not in Christe. Is. 19. 21

The xxxvi. demaunde. Kee-

VVHETHER it vvwere not our pers of
Churche, that noticed to the the
vvorlde the Canon of the holy Scri-
Bookes of the nev्व Testament. pures
VVhether it vvwere not our Chur-
che , that hathe had the custodie
and cõstruige bothe of the forsaide,
and of the other Bookes of the ho-
ly Bible ever sice the Apostles time
Or els , vvwhether before this time

D 6 the

the Expositors thereof vvere Protestants. And, vvwhether the Protestants had not the saide Bookes of vs. And, vvwhether they can charge our Church, al this longe vvwhile of her possession, vvwith addinge or minishing any iote thereof. Or, vvwhether they can not be charged, this shorte vvwhile of their vsurpation, vvwith robbing vs of many vvwhole Bookes thereof (Bookes, I say, canonized in aproued Councils) and of many a particulare portiō more. Or, vvwhether euer any coulde be so charged, but onely Heretikes. Finally, vvwhether our Church therfore be not the onely true possessor or keaper of this Treasure, and to vvhom onely the Apostles committed it: and therefore againe: ours the onely true Church.

The

*The xxxvij. demaunde.**Stoa-
rehou-
se of al
Tru-
the.*

VV H E T H E R not onely al
Canonical Scripture (as I
haue saide) but also al other Tru-
thes agreed vpon at any time by
the Church of God, and as it
vvere laide vp for euer, are not at
this time to be foude in our Chur-
che. as, that vvhiche vvas agreed
vpō againste the Ariās, that vvhic-
he vvas concluded againste the
Donatistes, briefly that vvhiche
vvas defined against al other He-
resies: Aske them vvhether it haue
not bene hithervnto, and vvhe-
ther it be not stil safely keapte in
our Church. And, hovv them sel-
ues came by the saide Truthe;
vvether othervvise then at our
Churches handes.

Aske them againe: vvhereas so-
me auncient vvriters haue bene
iustely noted for certaine errors,
vvether our Church may be ta-

ken vvithe any of those errors,
yea vvhether our Churches Fai-
the be not the Rule, vvh whereby bo-
the Protēstants and al others safe-
ly may and do nowv reade those
vvriters, and so molte easily auoy-
de those errors, beinge nothinge
moued vvithe the authoritie nor
antiquitie of those vvriters; nor
vvithe the greate shevv of many
Scriptures, vvhiche either those
vvriters, or also sundry olde Here-
tikes made for their errors: kno-
vvinge vndoubtedly by the rule
of our Churches faithe, that those
Scriptures haue not that meanige:
beinge othervvise like to thinke
(as any indifferēte man vvil beare
me recorde) that the Scriptures
make for those old errors and he-
resies no lesse, yea muche more,
then for Luther, or Caluine, or a-
ny other Heretike of our tyme.
And vvhether it be not plaine by
this, that our church is that *Depo-*
storum

VNTO AL HERETIKES. 85

istoriam diues. Riche Stoarehouse, Iren. 11.3.
 vwherein al Truthe either by the ^{6. 4}
 Apostles, or by any other hathe ^{2. Tim. 1.}
 bene laide vp; and vwherein euery ^{d. 14.}
 man that vvil, may vvithout dan-
 ger, and vvithout labour, finde,
 vvhat soeuer Truthe he seekethe.

The xxxviij. demaunde. Olde

VV HETHER on the con- *Here-*
 trarie side, amongst the Pro- *sies.*
 testants, any other Truthe be to
 be founde, but onely suche as
 they haue receaued of vs. Yea
 further, vvhereas very many Fal-
 sehooedes, Errors, and Heresies
 haue bene from time to time by
 the Church noted and condem-
 ned, vvwhether a greate number
 of the same Heresies be not now
 to be founde amongst the Pro-
 testants. So many olde Here-
 sies, I say (vvwhereas one vvore
 ynoughe to proue them Here-
 tikes) as be ynoughe to proue
 them

a Epiph.
bar. 75.
Aug. her.
53.
b Aug. 10.
6. de fide
con. Ma
nich. c. 9.
10.
c Aug. her.
82. & Ret.
b. 2. c. 22.

them almoste Apostataes. As, Against^a Prayinge for the dead, Against^a prescripte Fasting daies, Against^b Free vvil, Againste the^c Merite of Single life, Againste the Vowv of the same, and at leaste, twenty more. And therefore, vvhether, as our Church is the stoare house of Truthe, so their Sinagogue be not the Sinke of falsehood and of Heresie.

Vvhere
re
grew
their
Doctri
ne.

The xxxix. demaunde.

a Epiph.
bar. 75.
Aug. her.
53.

AG AINE, vvhether the Persons that of olde professed the saide pointes of these mens doctrine, and vvere of the Church therefore noted for Heretikes, vvere not also otherwise moste Notorious Heretikes: for certaine other pointes, I say, confessed also by the Protestantes to be Heresie. As, vvhether^a Aërius, vvho helde vvith the the againste Prayinge and Offeringe for the dead, and againste pre-

ste prescripte Fasting-daies, vvere not besides that also an Arian. and the like of al their other Partners. Aske them novv, vvhath it meanethe, that their Doctrine alvvaies hath bene founde in suche naughtie grounde and vvithe suche stinkinge vveedes: And contraryvwise, our Doctrine, touching the same pointes, founde also at the same time in suche as they confesse thē selues to haue bene good grounde, as in S. Augustine, in S. Epiphanius, and others, vvho did so holde our saide Doctrine, that they vvithe the vvhole Church condemned Aërius of Heresie for denying the same.

The xl. demaund.

They

VVHETHER of this it followv not, that they must needs confesse, that their Charche vvvas neuer in the vvorld, neuer (I say) at no time, before this our time.

*neuer
afore
now.*

time. Or els let them say, vvwhether
one that is an Arrian, denyinge
Gods Sonne to be *Consubstantial*,
that is to say, *Of the same substance*
vvithe his Father, may be of their
Church. Yea also of VViclef and
Hus them selues do you aske the,
Hovv they coulde be of this their
Church, holdinge vvithe Pela-
gius Iustification^a by Mans ovv-
ne merites; and also^b that a Kin-
ge or Quene committinge any
mortal sione, leese the streighte his
office, and is no longer to be obei-
ed.

^a Thom.
VVald. to.
3. c. 7.
Melan^{tho}
ad Friden.
Micon.
^b Aen.
Syl. in
Hist. Bo.
hem. c. 35.

*Study-
inge al
Tru-
the.*

The xli. demaunde.

VVHETHER our Church,
to keape safely al Truthe in
maner aforesaide, do not diligen-
tely study al Truthe: her Masters
therfore, in their Bookes and
Scholes, teachinge al Truthe, and
her Scholers therfore learninge al
Truthe. to defend (I say) al the
Truthe

VNTO AL HERETIKES. 89

Truthe of Christe, againste al enemies, againste Paynims, againste Ievves, and againste al Heresies. And vvhether Protestants, on the contrarie side, and but a fevv of them (God vvot) do studie any more then a fevv questions of this time onely, and that so lightely, that they be afearde to reason vvith the common Catholikes: Being al rather occupied about vviuige, and thryvinge in the vvorlde, then sincerely and learnedly to defend Religion. Or let them tel vs, vvhy els our Countrey is so ful of Atheistes, Achristes, and al kindes of molte detestable Heretikes. Aske thē, vvwhether in their Vniuersities they haue the vvhole Course of Diuinitie, vvithin a certaine tearme of yeaes, yea or in *Anno Platonis* (procedinge as they do) al read ouer. Yea, vvwhether their students, or Doctors also and Readers
can

can tel you almoste, vvhath the Course of Diuinitie meanethe.

And againe aske them, vvho for Christian studie and increase of godly knowvlege founded those Vniuersities, builded those Collegies, and instituted those Degrees of Learninge; vvwhether our Church, or theirs. and, vvwho hath the authoritie to make Doctors of Diuinitie; vvwhether Kinges and Queenes, or onely Bishops. And therefore, if our Church haue againe taken from them her graunte, and annullated their Degrees (as it hath done) aske them, by vvwhat litle they vvill claime the same.

*Vni-
uersi-
ties.*

*a Bulla
Ty 5. an.
1564.*

Vnsent

The xliij. demaunde.

VV H E T H E R the Preachers euer of the Church of Christe did take vpon them to preache and teache, vvithout a Sendinge. And vvwhether euer any al this vvwhile had authoritie to Sēde forth
the

a Io. 30.

e. 21.

Act. 15. e.

24.

Rom. 10. c.

15.

VNTO AL HERETIKES. 91

the Teachers, but onely the Apostles and their Successors, and suche as receaued it of them.

And if they say, their Sendinge to be extraordinarie: aske them, vvhy al this time God did so sende none other, but onely to barre suche as they be from so sayinge. Aske them likevvise, vvhere then be their Miracles: Or vvwhether any, also afore Christes Church beganne, vvhere Sent out of order, vvithout the gifte of Miracles, or of Prophecie, or of bothe. Finally aske them, vvhat vvarrant they haue to holde suche an Office of a lay Prince: Or, hovv vvithout that Office, they can pretende to be the true Church of Christe.

The xliij. demaunde.

Succession.

VVHETHER it be not euident in the ^a Actes and ^b Epistles of the Apostles, vvith the ^c Ecclesiastical Histories of the times

^a Act. 1. d. 21. &
14. d. 22.
^b Tit. 1. b. 5
^c Enf. l. 2.

Mat. 13. 15.

33. 16. 3. c.

3. 4. 10.

12. 26. 28.

29. 30.

6. c.

Mat. 13.

6. 34. f. 47.

16. c. 18

mes that folowved, that the Church once begunne by and in the Apostles, did aftervvard grow on (as Christe d did promise that it shoulde) and spreade it selfe ouer al places, and throughe al ages, by Succession. And, vvwhether our Church can not shevv in plaine authentical vvritinge the cōtinual Succession of her Bishops and Pastors, vvvithe their flockes. euer since the Apostles time. Or, vvwhether the Protestants church can do the like. Yea, vvwhether they can in our Countrey referre them selues any further, then to the lettres patēts of the Prince. And, vvwhether this haue not bene c alvvvaies vsed as a marke moste certaine, to knowv the true Church from Schismatikes and Heretikes: euen in the f Olde Testament also.

e Opt. l. 2.

fol. 15.

Hier. in

Mic. 1.

Aug. in ps.

con. parrem

Donati.

E 3. Reg.

Ed. 2. 3. 14

The

*The xliij. demaunde.**Apo-
stolike
Chur-
che.*

VV H E T H E R in the Crede,
that vve in our Masse, and
they in their Communion do vse,
this vvorde *Apostolical* vvere, or
coule be put in as a plaine Mar-
ke to knovv the Church vvhiche
vve muste beleue, but onely as it
directethe vs to the Church of
Rome: seinge by experience, that
al other Apostolical Churches are
novv failed. Or vvwhether the
Romane Church be not Aposto- *Tert. de
prof. Her.*
lical, as beinge the See of the tvv
molte glorious and chiefe Apo-
stles, S. Peter and S. Paul. Or,
vvwhether in time of Schisme and *Iren. l. 3. c.
b.
Opr. l. 2.
Aug. ep.
165.*
Heresie, the Fathers in their ti-
mes hauinge many Sees Aposto-
like, did not yet chiefly loke them
selues, and directe others to the
Apostolike See of Rome. shevv-
inge thereby, that the Truthe
vvvas theirs, bycause the Bishop
of Ro-

of Rome that came of the Apostles by lineal Succession, vvas theirs. And therefore vvhether vve have not iuste cause to folovv their example, specially seinge that See itil holde on and continue (as the Fathers saide it shoulde) to the number novv of tvvo hundred and thirtie Bishops, vvhereas to those Fathers time there vv ere not fourtie.

*Aug. in
ps. con.
pax. Don.*

*Chan-
ginge.*

The xlv. demaunde.

V V H E T H E R vve haue not yet againe iuste cause to keape vs vvith the Church of Rome, seinge that the Romanes neuer changed their Faithe, vvhicke
 a *Act. 28.* a they receaued of S. Peter and S. Paul. VVhicke is so plaine, that
 g. 31. *Rom. 1. a.* I appeale to the Protestants them
 8. 12 & 6. selues, vvhether the Romanes did
 o. 17. & not (for ensample) *Pray for the*
 16. c. 19. *dead*, euē then vvhen thole Fathers
 aforesaide did auouche that they
 vv ere

vvere vnchanged: yea so vvonder-
 ringe, euen then also, at Aérius for
 denyinge the same, that togeather
 vvith the al other Churches they cō-
 demned him as an Heretike, for
 goinge aboute to chāge that vvhi-
 che alvvaies vntil then they had
 keapte vnchanged: as they do kea-
 pe it stil, bothe that and al the re-
 ste. And that, by the Protestants
 ovvne confession, these thousand
 or tvvelue hūndred yeaes. VVhe-
 rebv no vvise mā can doubte, but
 that they remaine also the reste,
 vp to the Apostles time, also vvith-
 out chāge. Yea to consider no mo-
 re but that since Luthers time the
 Popes haue not chaūged one io-
 te, and that the Heretikes (on the
 other side) haue not since then
 leaste, nor do not leave changinge
 euery day, may to any man of in-
 different iudgemēt seme a demō-
 stration, that the Popes neuer at al
 did chāge. And as for one or tvvo

E

amon.

amongste al the Popes, vyhō they charge vvithe erringe, firste vve denie it, for it is moſte false, as the learned Catholikes haue vvel declared. Secondly vve say, suppoſinge ſome Popes had erred, yet neuer did any Pope goe aboute to change the Romanes ſaith vvithe his error. Thirdly vve say, and let the vvile cōſider it vvel, that, vvere it ſo thoſe Popes did erre, and alſo goe aboute to infecte the Romanes vvithe thoſe errors, yet is it not thoſe errors, vvhervvithe the Proteſtantes do novv charge the Pope and the Romanes. And therefore vvhen they blaſphemouſly burden S. Liberius vvithe Arrianisme, or any other vvithe the like, they mighte better holde their peace, then ſo to lye, and yet their lye nothinge at al vnto the purpoſe.

The

*The xlvj. demaunde.**Our**Aūce-**stors**saues.*

VVHETHER al this vvhile,
 that they cōfesse our Chur.
 che to haue bene, at leaſte xij hun.
 dred yeares, they vvil ſay, that al
 our and their fathers and mothers,
 grandfathers and grandmothers,
 and other Auncestors, Kinſſolke,
 and Countreymen, and al others
 that haue gone ſo longe for Chri-
 ſtiā mē, are al dāned in Hel. Yea,
 vvether Caluine him ſelfe do
 not cōfesse the contrarie, that our
 Church (I ſay) ſerued vvell the
 turne al this vvhile to ſaue men
 from Hel, to bringe men to Hea-
 uen. Aſke them then, vvhy it
 can not ſerue ſtil that turne as
 vvell. Or if they ſay, that igno-
 rance afore did excuſe, and novv
 (bycauſe of their preachinge) it
 can not, aſke them, vvhy they
 doe confesse, that S. Auguſtine,
 and ſuche like, are of al moſte ſu-

*Inſtit. l. 4.
 ca. 2. in f-
 ne.*

rely saued, vvhoe yet had not this ignorance, but knew righte vvel their new doctrine (as, in Aërius, Iouinianus, Vigilantius, &c.) and condemned it for moſte vicked Hereſie. And therfore vvhether it be not vviſedome, for al men, to holde them ſtil in our Church, or to returne againe vnto it.

*Com-
muniõ
of Sain
tes.*

The xlvij. demaunde.

VVHETHER their Church, as it neuer vvas in the vvorlde before now, ſo now at their firſte appearinge haue not committed many moſte foule abſurdities, in pinching vvp it ſelfe ſo narovvly into the ſtreightes of one ſmal Countrey, that in it one Chriſtian man to another euen in ſpiritual affaires is a ſtranger: that in it an Eccleſiaſtical and Apoſtolicall povver erected by Chriſt, is deemed a foreiner: that in it any General Councel that euer vvas
or euer

or euer can be gathered of the Bishops of other Nations of al Christendome, yea or of their ovvne confederates, can take, beare, or haue no vvhit of authoritie: that in it Epistles directed from beyôd the sea by S. Paule him selfe, if he vv ere alyue, suche as his Epistles to the Romanes, Corinthians, &c. coulde beare no svvay: that in it al the Apostles togeather vvritinge from their Synode of Hierusalê, *Act. 15* as they did to the Antiochiás, mighte beare no stroke: that in it Christe him selfe vvithout the Kinge and the Parlamentes consent, mighte not dispose of his ovvne Churches; but holde his peace and leaue his medlinge, like a Foreiner as he vv as, vnlesse he vvoulde say, that he vv ere the natural Kinge of England, and displace the lauful heires of the Kinges afore-time: bycause by their sayinge that Headship can not be

separated frō the Kingshipp, being
(as they say) a real, natural, and es-
sential parte thereof: and therefore
they shoulde not vwrite the Kin-
ge of Englande, *Head of the Chur-
che of England*, no not vnder Chri-
ste, vnlesse they vvould vwrite him
also *King of England vnder Chri-
ste*.

*Conf. l. 9.
& 12. 14.*

Of many other their absurdi-
ties, as that S. Augustine there
(vvithe our Priestes doinge his re-
queste) shoulde forsaite an hun-
dred Markes for sayinge Masse
for his Mothers soule, &c, I here
say nothings.

Vvhe. The xlvij. demaunde.

*re
Chri-
ste
Wor-
keshe.*

VV H E T H E R it be not our
Churche onely, vvhiche
nowv, and euer, is so blessed of
God, and so embrued vvithe
Christes bloud, that she hathe gra-
ce in her Sacramentes (as vvell for
remissiō of sinnes after Baptisme,
as of

VNTO AL HERETIKES. ICI
as of sinnes before Baptisme ; to
the vnspeakeable comforte of al
that be heauy laden) merite in her
vvorkes, force in her vvorde, po-
vvver in her teachinge, so, that she
breedethe deuotion, turnethe to
Religiō, and to the searche of sal-
uation strágely alterethe the hear-
tes of men : her children therfore
being the saddest sorte of peo-
ple, mé of best order in al families,
tovvnes, and cities, for al good-
nes best beloued bothe of God
and man. And, vvwhether vvith
the Protestants, al be not cleane
contrarie : no preachinge of Pe-
naunce, no grace in Sacramen-
tes, nothinge but sinne in Good
vvorkes althoughe they be done
in Christe, no povver to brin-
ge vnder Diuels, no blessinge,
no comforte : And their folo-
vvvers therfore easie to be no-
ted by their il conditions : al
persons as they fal from order

and godlines, more neare they become to their Religion: a general obseruation, that al men as they retourne to our Church, bettered and amended; as they fall to their synagoge, muche vvorsted and more then afore corrupted.

Onely And yet be they neuer so vicked
Fai- and flagitious, haue they *Onely*
the. *Faith*, and (no doubt) they shalbe
saued And vwhat Faith, I pray
you? Not our Christian faith,
vvhich is contained in the Articles
of our Crede, and fuche like:
but a Special Faith or an vn-
doubted perswasion that he is pre-
destinate. For vvhosoever so per-
suadethe him selfe, doubtinge no
more thereof then he dothe of O-
ne God, and of Christes birthe
and deathe, and other Articles of
the Crede: he (they say) moste cer-
tainely is predestinate and shalbe
saued, and his Sinnes are thereby
remitted. And it is (forfoothe) a
goodly

VNTO AL HERETIKES. 103

goodly comfortable vvay, bycause it teachethe men to be so certaine. But in truthe and in dede (if it be a litle examined) no greater teachinge of vncertaintie. for (say vve vnto them) not onely Englishe Protestants, but also any vvicked man cōtinuinge in his vvickednes may firmly persuade him selfe that he is predestinate, and al o-ther Heretikes of this tyme do so teache and so persuade them selues, euen those tivo Anabaptistes also vvhom for damnable creatures them selues of late did burne in Smithfelde. Howv then teache you, that the saide faithe or persuasion faueth al? Herevnto they say, that suche Heretikes and vvicked persons cá not haue this vvōderful faithe, bycause it can not be vvithout true doctrine nor vvithout good vvorkes. But (say vve) they persuade thē selues; and they vvil lveare, yea and dye in it, yea

and(vvhiche is greatest of al)they knowv, that they so perswade thē selues. as vvho knowvthe not, vvhen he perswadethe him selfe of any thinge, as of One God, of Christ, and so forther O (say our Protestāts: and the like say the others of thē to)but they do not so perswade thē selues. And vvhere (I pray you)is novv become this greate certaintie? the matter beinge broughte novv to this passe, that(by their ovvne sayinge of one another)no mā cā tell vvhe he is certaine: in so muche, that also of any one of their ovvne felovves stādinge novv in true doctrine(as they esteeme it)and in good vvorkes, and so perswadinge him selfe to be predestinate; if he fal hereafter, they muste then and vvill say of him, that he did not afore perswade him selfe. and so none of thē al cā say to day that he is certaine, bycause he cā not tel vvhat he shall do to

do to morovv . Is not here then
 (trovv you) a greate certaintie?
 (that I vfe no other reason again-
 ste this vaine and sinful pointe of
 their doctrine, beïge yet the groun-
 devvorke of al their innouatiōs.)
 VVell, vvhatsoever they say, eue-
 ry mā see the, that al Heretikes and
 naughtypackes may, and that so-
 me of every sorte do thus persua-
 de and assure thē selues. And vve
 (on the other syde) be sure, (and
 that not by our onely bare persua-
 sion, as they see by this Boke) that
 none of thē al so cōtinuinge shalbe
 faued . And therefore best it vv ere
 for them to cōfesse the vanitie of
 their nev v Special faithe, and to re-
 turne to the Catholike faithe, and
 so liuinge throughe the grace of
 Christe in good vvorkes, to hope
 assuredly for saluation , vvhereof
 novv moſte vainely they do presu-
 me: or rather in dede they neither
 hopenor presume, but thinke verily

that there is no saluation at al, v-
finge therfore euen there ovyne
religiō, as if they thoughte it, and
as it is in dede, no religion at al: as
nowv at lengthe the vvifer sorte
and principal of the Realme haue
proued infinite vvaies by experie-
ce of theire doinges, accordinge
to our Sauours true prophecie,

*Ma. 7. Ex fructibus eorum cognoscetis eos,
By their frutes you shal knowv them.*

Alen- The xlix. demaunde.

emies. **V**VHETHER it be not our
Churche onely, vvhiche al
the Enemies of Christe do fighte
againste, conspiringe al againste vs
as the Companie that onely stan-
dethe in their vvay, and that one-
ly beareth of their brunte: spe-
cially al Sectes and Heresies for
that cause bearinge intolerably
vvithe one anothers blasphemies,
and (as it is called) syncretizinge,
and tyed together by the tailes
(like

VNTO AL HERETIKES. 107

(like Samsons foxes) their heades Lud. 19.
 beinge moſte farre aſunder, and
 couſinge Turkes, and Iewes, and
 very Atheiſtes, for their frendes,
 and al that be not Papilles. And
 therfore, vvhether our Church
 be not the true Church, and our
 Church onely: as vvhiche onely, Mar. 16.
c. 18.
 bothe now, and euer, hathe bene
 of al maligned, and by Hel-gates
 impugned.

The 1. demaunde.

Sure

VVHETHER our Church, *to con-*
 for al this fightinge and cō- *tinue.*
 ſpiringe againſt it, as it hathe hi-
 thervnto ſtoode vprighte, ſo be
 not ſure to ſtande and continue
 likewiſe hereafter. Or els, how is Aug. de
ut. cre. c. 8.
Or ps. con.
part. Don.
Chryſ. con.
Gen. quod
Chriſtus ſi
Deu. col.
1039.
 it, that the Fathers, vvhiche in their
 ſundry times haue bene bolde ſo
 to ſay of the Church, and name
 ly alſo of the Church of Rome,
 that it (I ſay) ſhoulde ſtād foreuer,
 could not al this vvhile be proued

E 7 lyars.

lyars. Yea vvhereas they haue further saide, that the Church by oppugnatiō should not or ely not be ouercome, but also more increase thereby and florish: VWhether this sayinge of theirs, as alvvayes heretofore, so novv likewise be not plainly iustified: innumerable persons, as vvell of our ovvne Countrey (and that, against al hope of man: but to the gracious safetie hitherto (no doubt to the vyse) of the State so muchemaligned by the Puritans) as of others also, daily seinge, and cōfessinge, that ours is the true Church, and ours the true Religiō, and that Heretikes haue fovyly abused hithervnto their ignorance: The Heretikes, in the meane time, partely by the cōuersion of suche, partely by their continual diuidinge into so many strāge Sectes, dayly diminishinge, and (as al other Heretikes before thé) goinge to nothinge,

VNTO AL HERETIKES. 109
thinge. And vvhether they vve-
re not beste therfore to put vp
their pipes, (as Humfreie his vvise
Syllogismes in his Onus or pro-
phecie of the ruine of Rome) to
holde their barking againste the
Moone, and to leave vvith the Saul ^{At. 9.}
their vaine kicking againste the ^{4. 5.}
pricke, gettinge nothing therby
but onely the eternal hurte and
destruction bothe of them selues,
and of their folowers.

The li. demaunde.

Apo-
LAST of al (to be shorte, and *stasie.*
to cut of many other que-
stions of like vveighte, that I could
demaunde) vvhether, as in euery
one of these Demaundes it is eui-
dent that they be Heretikes and
Seducers, so in many of them, and
muche more in al of them it be
not likewise euident that they
be litle better then plaine Apo-
stataes. as, First in changinge the
Priesthoode, vvhervp^o the chage ^{Heb. 7. 6}
of al ^{12.}

TIO DEMANDES

of al the Law enſuethe : as, vve ſee, they alſo therevpon haue chāged vvelneare al. vvhiche no olde Heretikes euer durſt to doe, excepte it vvere the Manichees: vvhō S. Auguſtine for that cauſe did note to be ſomethinge els then Heretikes, in ſayinge, that there vvere fyve ſortes of people in the vvorld, *leuyes, Paganes, Manichees, Heretikes, and Catholikes.* Secondly, in reuiuinge not one or tyvo, but ſo many olde Heresies; beſides (as I am bold to ſay) at leaſte a thouſand more of their ovvne inuention. Thirdly, for takinge from Chriſtian men ſo many argumētes of Chriſtes Godhead and Diuinitie : as, the inuincible Continuance and Authoritie. of his Church, the Honor of Croſſes, the Vertue of Croſſes, the Honor of Relikes, the Vertue of Relikes, Miracles, Exorcismes, Vnitie, Sacrifice, &c. Fourthly, for leauing

ge no.

Orat. de 5.
Haref. ca.
7. 10. 6.

VNTO AL HERETIKES. III

ge nothig vnderdenied, not Fathers,
not Councels, not Traditions, not
Scriptures, nor (the onely vvitness
of al Canonical Scripture)
the Churches authoritie: and de-
partinge frō the Faithe of al ages
since Christes time, agreinge vvi-
the no Christian time, nor none
vvithe them. Fifthly, in place of
al Religion and goodnes vvhiche
they haue remoued, deuisinge a
nevv Gospel of their forsaide o-
nely vaine Faithe, vvhiche teache-
the al Sinnes and al Heresies to
presume of saluation. Besides mu-
che more that I neede not to re-
pete.

And vvwhether therfore people
nowv a daies be not to carelesse
and negligent of their soules, that,
vvhereas they shoulde not, vnder
paine of euerlastinge damnation,
yealde to any one Heresie, haue
so fovvly yelded to so fovvle A-
postasie. Hovvbeit as S. Peter saide
to the

44. 3. to the leuues, *Et nunc fratres scio quia per ignorantiam fecistis, sicut & principes vestri*: so I doubte not, but that in our Countrey likevvise many of al sortes may be somevvhat excused by ignorance: and therfore the more hope there is for suche as vvill repent. But othervvise if any for al this liste vvilfully to folovv on, mozte fowly and mozte miserably deceauinge them selues, bycause afore God they can not possibly haue any excuse of their so doinge, no more, then if they shoulde consent to folovv the proceadinges or to frequente the churches of the Arrians, or of any other olde Heretikes, yea or of the Turkes them selues, if perhappes they lyued vnder the raigne of suche. and therfore (I say) if any liste to contemne stil al holsome counsel, and desperately to folovv on, and not to turne to the Truthe so manifestly.

VNTO AL HERETIKES. 113

dly, and so plainly opened; and
some also to persecute it moſte
maliciously: their bloude, at leaſte ^{Ex. 3. 2}
vviſe, ſhal not be required at ¹²
our handes hereafter,
vwhen they ſhal
repente to
late.

FINIS.

*The Catholike Reader vouches
ſafe of his charitie to pray
for the Author.*



THE


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 In M. Edvvarde Rishtons
Table of the Churche, may be
 seene vvithe the very eie
 as wel neare that ha-
 the bene saide in
 this Boke.

ERRATA.

Pag. 47. lin. 2. put out, and do destroy.

Pag. 90. lin. 17. *litle*, make it, *title*.

Pag. 106. lin. 1. *it*, make it, *no*.

ANTVERPIÆ,
✠ Iohanni Foulcro Anglo,
excudebat Lodouicus
de VVinde.

1576.

CVM PRIVILEGIO.

